


*Thomas A. Junior*  
*July 8 1662*  
**DECLARATION OF**  
egregious Popish Impostures, to  
with the hearts of his Maiesties Sub-  
allegiance, and from the truth  
of Chrillian Religion professed in England, vnder  
the pretence of casting out of  
devils.

*Practised by* Edmunds, *alias*  
*Weston* a Iesuit, & diuers Romish Priestes  
his vvicked affociates.  
(. . .)

Where-vnto are annexed the Copies of  
the Confessions, and Examinations of the parties  
*themselves, which were pretended to be possessed, and dispo-*  
*essed: taken vppon oath, before the high Com-*  
*missioners, for causes Eccle-*  
*siasticall.*

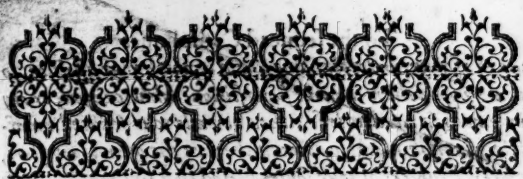
AT LONDON,  
Printed by Iames Roberts, dwel-  
ling in Barbican. Anno. Dom.  
1604.





## The Argument of the severall Chapters.

- 1 THE occasion of publishing these wonders, by the comming into light of the penned booke of Miracles.
- 2 The fit time that the Popish Exorcists chose to act these miracles in.
- 3 The places wherein these Miracles were played.
- 4 More speciall considerations touching their choise of places.
- 5 The persons, their Disciples pretended to be possessed, and dispossessed.
- 6 Their waies of catching, and inuicigling their Disciples.
- 7 Their holy pretences to make their Disciples sure vnto them.
- 8 Their meanes, and manner of instructing their Schollers.
- 9 Of the secrets, and strange operation of the holy Chayre, and holy potion.
- 10 Touching the strange names of their deuils.
- 11 The reasons why sometime one deuill alone, sometimes an 100 Sometimes a thousand are cast out at a clap.
- 12 Of the secret lodging, and couching the deuill in any part of the body that the Exorcist please.
- 13 Of dislodging, rowling, and hunting the deuill by the dreadfull power of the presence, approch, & bodily touch of a priest.
- 14 Of the strange power of a Catholique Priests breath, and of the admirable fire that is in a Priests hands to burne the deuill.
- 15 Of the admirable power in a Priests gloues, his hose, his girdle, his shirts, to scorch the deuill.
- 16 Of the wonderfull power in a Priests albe, his amice, his maniple, his stole, to whip, and plague the deuill.
- 17 Certaine questions answered, concerning the Church of Rome, her making, and accumulating yet more dreadful tooles, and Engines for the deuill.
- 18 Of the dreadfull power of holy water, hallowed candle, Frankincense, Brimstone the booke of Exorcismes, and the holy potion, to scald, broyle, and to fizzle the deuill.
- 19 Of the astonishable power of Nicknames, Reliques, and Asseares, in afflicting and tormenting the deuill.
- 20 Of the dreadfull power of the Crosse, and Sacrament of the Altar to torment the deuill, and to make him roare.
- 21 Of the strange formes, shapes, & apparitions of the deuils.
- 22 Of the admirable finall act of expelling the deuils, and of their formes in the departing.
- 23 Of the ayne, end, & marke of all this pestilent tragædie.



## TO THE SEDVCD *Catholiques* of England.

( \* \* \* )

**S** Educed & disvnted Brethren, there be two grand witsches in the world, that seduce the soules of the simple, & lead them to perdition: Lying wonders, and Counterfeit zeale. The power of these two, the spirit of God hath most lively expressed vnto vs, one in the person of Simon Magus the Sorcerer, who with his lying wonders had so bewitched the simple people, as they followed him with this acclamation: This man is the power of the great and mighty GOD. The other in the person of some of the Corinthians, who by the feigned zeale of the counterfeite Apostles, were bewitched; and carried from S. Paule, the true and blessed Apostle of our Sauour Christ. These two witching powers haue many yeeres since combined and vnted themselves in the Pope of Rome, and his disciples, who take vpon them the soueraigne power of our sauour Christ, with authority to command uncleane spirits, and to make them obey: and doe pretend such a burning holy zeale vnto you, as that they regard neither the pleasures; profits, nor preferments of this world, nay not their owne liberty, and liues, but doe offer them vp both as a sacrifice for your soules consolation. These are mighty powers to sway your iudgements, and affections from vs vnto them. Now if it shall appeare vnto you as cleere, as the light of the sunne, that these powers be feigned, and counterfeite in them, and that they be in truth nothing els, saue the mists, and illusions of Satan, to dimme

### To the seduced Catholiques

the ey of your understanding, and bewitch your affections to doate vpon theyr impious superstition, what can you, or any ingenious spirits doe lesse, then bewaile your seduced misaffection vnto vs, and to account them as the grand Impostors, and enchaunters of your soules? And that this may be cleerly manifested vnto you, I beseech you in the bowels of our blessed Saviour, to let open your eares & eyes to this short declaration: to peruse and read it with a single ey, and impartiall affection, and if it shall not most perspicuously appeare vnto you, that the Pope, and his spirits he sendeth in here amongst you, do play Almighty God, his sonne, & Saints vpon a stage, do make a pageant of the Church, the blessed Sacrament, the rites & ceremonies of religion, do cog & coine deuils, spirits, & soules departed this life, to countenance and grace, or face out their desperate abominations, then stand discredited, and disaffected as you doe. It is not in any man (I cosesse) to feele those diuine beames of burning zeale that were in S. Paule, who wilbed himselfe Anathema for his kinsmen according to the flesh: yet a man of Ionas spirit I can easily name, that would most gladly be cast into the sea, to calme this tempest of opposition risen here amongst vs, and of Ieremies deuotion, that doth pray for a fountaine of teares to bewaile the lamentable blindnes of his owne nation, that men as you are, borne free of an understanding spirit, and ingenious disposition, should so basely degenerate, as to captivate your wits, wils, & spirits, to a forraine Idol Gull, composed of palpable fiction, and diabolicall fascination, whose enchanted chalice of heathenish drugs, & Lamiian superstition, hath the power of Cnees, and Medas cup, to metamorphose men into asses, bayards, & swine. Is it not their owne brand they haue stamped on your foreheads, that England hath bene alwayes good asse to the Pope?

Who doth not bewaile the sety doating Indian Nation, that falls downe and performes diuine adoration to a rag of red cloth: and the besotted Egyptians, that kissed with earnest deuotion the Asse vppon which the Idol Ihs sate, and the  
lymph-

of England.

*hymnaticall priests of Baal, that launced theyr owne flesh before an Idol of wood? Would God your bewitched dotage were not as palpable, and more lamentable then theirs, that fall downe. & adore a morsell of bread, that kisse & clip with religious deuotion the Popes toe, for bearing the feigned counterfet of our Sauour on earth: performed with the right Egyptian glose, non Pape sed Petro, non a sine sed dea, this honour is not to the Pope, but to S. Peter, not to the asse, but to Isis. Your Popes beeing proclaimed by your owne Oracles to the world, one to be an Asse, another a Fox, another a Wolfe.*

*What people, but you, were euer so bewitched, as to be borne in hand, that a house was carried in the ayre from Palestina to Loreto: that a painted Image in a wall, doth worke as high miracles, as euer were performed by the eternall sonne of God: that the prints of S. Frauncis stripes, the sayle of our Sauours Asse, the milke of our blessed Lady are this day to be seene: and these gracelesse saltlesse gulleries either to be belieued, or countenaunced, by men of wit, understanding, and spirit, such as are this day many in the Romish Church? If you aske me the cause, what can it be but this, that God hath giuen them ouer to the spirit of illusion, to be lieue vnfauourly lies, for refusing in their pride to embrace the pure naked sinceritie of the Gospell of Christ. He that sits in the heauens, Almighty God, with his Angels, and Saints, do laugh these mishapen monsters to scorne.*

*And who can but bleede in hart, to see you as farre bewitched on our imposturising renagadoes, that come fresh from the Popes tyring house, masked with the vizard of holy burning zeale. First it may please you to obserue, that the wiser grauer sort of the do keepe themselves warme in theyr Cloysters at home, and doe feede themselves fat with the spoiles of your confusion. These lighter superstities, whom they disgorge amongst you, how they play the Bats, and Moales, either trenching themselves in the mines of your labyrinths at home, or masking in your gold and siluer abroade in the fashion*

### To the seduced Catholiques

sbion of great Potentates, untill Gods reuengesfull arme doth  
vncase them to the view of the world, & then they suffer the  
mild stroke of iustice with a glorious ostentation, as you in be-  
guiled simplicitie doe imagine for theyr conceited religion:  
but as the wiser see, the state did alwaies know, and is of late  
published in theyr own writings, for high & odious reasons:  
and professed by their owne Maisters, that haue made them  
after their own images, to be of a spirit of contradiction to our  
Gouernours and Prince: and it is wondred at by themselves,  
considering theyr treasonable machinations that her High-  
nesse, and the state, haue carried so milde, and mercifull an  
hand ouer them, & that any one of them is left alieue to libell  
against the admirable lenity of her Maiesties gracious pro-  
ceedings. Wherein be ye well assured, that if the sword of iu-  
stice were drawne, and inflicted according to the waight and  
measure of their detestable designs, that fewer of the would  
come ouer, and that this covey of night-birds, would shrowde  
themselues warme vnder the gentle wings of theyr holy father  
at Rome. But admit (as you conceiue) that they died for the  
credit of their conceited superstition: what did Lucians Pe-  
regrinus lesse, then offer himselfe in fire at Olimpia for the  
credit of his fascination? What did Esculapius vpon the  
hill Aetna to get himselfe a name, but cast himselfe head-  
long into the burning flames? What doe the Indian priests  
at this day, but sacrifice themselves for the countenancing  
of theyr diabolicall incantation. It is no new, nor strange thing  
for the authors, and maintainers of sects, and factions in all  
kinds, to die with seeming shew of glorious resolution. Doe  
but seriously recount the quality of this fugitiue generation,  
& see what pious resolution can lodge in theyr breasts. What  
are they afore they goe ouer but discontented, ruinate, stig-  
maticall refuse people: of a factious, ambitious, exorbitant  
conuersation abroad, exploded, or cunningly discarded their  
owne Societies where they lined: and how boastly & priestly  
they demean themselves here amongst you at theyr returne.  
I referre you for demonstration to this short, and perspicuous  
decla-

declaration. Wherein you may plainly see, if you doe not wilfully hoodwinke your owne eyes, that the holy pretended zeale of the fiery spirits from Rome, is the meer Heathenish ingling of Bells priests, to denour your goods, lands, & patri-momes, the rights of your posterity, and auncient monuments of your name, to defraude your children of theyr bread, and cause you offer it to impure dogs, to enrich theyr owne Cloysters, Colledges, & Churthes, with the spoyles of your desolation, to defile your chaste houses, pollute your tender virgins, deprave, and inneigle your owne wines lying in your bosoms, especially by that poysonable engine of hypocriticall Confession, and finally to offer you vp as a pray to that Monster of Rome, the head of all unnaturall and detestable rebellion.

And that this declaration might be free from the carpe, and canill of ill-affected, or discomposed spirits, I haue alledged nothing for materiall, or authemicall heerein, but the expresse words, eyther of some part of the Miracle booke, penned by the priests, and filed upon Record, where it is publique to be seene, or els a clause of theyr confession who were fellow actors in this impious dissimulation. Whose severall confessions, and contestations (the parties beeing yet living) are heere published in print, that the world may be a witnesse of our integrity herein. All which had beene long ere this offered to your equall consideration, but that the Miracle-booke came but lately to hand, & the getting of foure chiefe Demoniacks together, besides many more assistants, beeing persons of that quality and condition, was a matter of some paines, and trauell to effect.

If the forme and phrase be distasting to some cloudy spirits, as too light, and ironicall for one of my profession, let the matter be my Aduocat, that draweth me thereunto, and the manner my Apologie a little too: trusting I may be excused to iest at their iesting, that haue made a iest of God, and of his blessed Saints in heauen. If I haue wittingly falsified or feigned any thing out of that booke of wonders, God doe so to me, and more, for dooing them so much wrong: but if all  
be

**To the seduced Catholiques**

*be truly, and authentically set downe, give GOD his glorie,  
his Church her honor, your Souveraigns her allegiance, your  
Brethren their due affection, and the Pope, and his ingling  
companions, their deserved detestation. And so I leave you  
to the protector of all truth, and the revenger of all falshood,  
and hypocriticall dissimulation.*

**Yours in Christ**

**S. H.**

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✿ A declaration of Popish imposture in  
casting out of Devils.

CHAP. I.

¶ The occasion of publishing these wonders, by the com-  
ming to light of the penned booke  
of Miracles.

**A**Bout some three, or foure yeeres since, there was  
found in the hands of one Ma. Barnes a Popish  
Recusant, an English Treatise in a written hand,  
fronted with this Latine sentence, taken out of  
the Psalmes, *Venite, et narrabo, quanta fecit Dominus ani-  
ma mea*, come and I wil shew you, what great things the  
Lord hath done for my soule. Which treatise when we  
had perused vppon this holy meditation, we found it a  
holie fardell of holy reliques, holy charmes, and holy  
consecrated things, applied to the casting out of many  
thousands of devils, out of six young persons, 3. young  
men, and three proper young maides, accomplished by  
the meanes of Fa: Edmunds, alias Weston, a principall le-  
suit of his order in those times, & twelue secular Priests,  
his reuerend assistants.

The names of the parties supposed to be possessed,  
were these, *Marwood*, seruauant (as hath beene enfor-  
med) to Ma. *Anthony Babington*, *Will: Trayford*, atten-  
dant at that time vppon Ma: *Edmund Peckham*, *Robert*  
*Maynie* Gentleman, lately before come out of Fraunce:  
*Sara Williams*, *Friswood Williams*, two sisters, and *Anne*  
*Smith*, all three meniall seruauants to Maister *Peckham* a-  
foresaid. The names of the Actors in this holy Come-  
die, were these, *Edmunds*, alias *Weston*, rector chori, of  
B. whom



## A declaration of Popish imposture

whō you haue heard afore, Ma: *Cornelius*, Ma: *Dibdale*, Ma: *Thomson*, Ma: *Stemp*, Ma: *Tyrrell*, Ma: *Dryland*, Ma: *Tulice*, Ma: *Sherwood*, Ma: *Winkefield*, Ma: *Mud*, Ma: *Dakins*, Ma: *Ballard*, and some other besides, that were daily commers, and goers.

This play of sacred miracles, was performed in sundry houses accomodate for the feate, in the house of the *L: Vaux* at *Hackney*, of Ma: *Barnes* at *Fulmer*, of Ma: *Hughes* at *Vxbridge*, of Sir *George Peckham* at *Denham*, and of the *Earle of Lincolne* in *Chanon Row* in London: The time chosen to act, & publish these wonders, were the yeeres 85, and 86, ending with the apprehension, and execution of *Ballard*, and *Babington*, and the rest of that impious consort.

And because the gentle Invitator of vs to come, and see his wonders, when wee come to see them, himselfe, and his actors doe play least to be scene, it hath beene thought meet, to send for him, and as many of his play-fellowes, as *Tiburne* will giue leaue to come, to confesse further with them, touching this mysticall play; whether the partes haue beene handled handfomlie, and cunningly, or no: what the scope of the Author *Edmunds*, and his associates was in this wonderful pageant, and whether good *decorum* haue beene kept in acting the same. Wherein (I must tell you) some paines haue beene taken by some in authoritie, for the finding out of such agents, patients, and assistants, as haue furnished the stage, and in bringing them to say their parts so perspicuously on the stage, as that euery young child may see, who hee is, what hee meanes, and whether his part tends.

*Marwood*, and *Trayford*, cannot yet be found, it is thought they are conueyed beyond seas, (as some other of theyr play-fellowes should haue beene) for telling of tales. The other foure possessed haue come to light, and vppon gentle conference, haue frankly, and freely aduowed,

424 v not  
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 424 v not lo

in casting out of Devils:

page. 3.

advised, and haue sealed it with their voluntary oathes, taken vpon the holy Euangelists, that all in effect, that passed between them, & the Priestes, in this wondrous possession, and dispossession, was naught else saue close packing, cunning iugling, feate falshood, and cloked dissimulation. One of the reuerend Priestes, who was himselfe a principall actor in this holy legerdemaine, being examined, hath contested with the confession of the other examinats, touching the vnfolding of this sacred packe. All whose seuerall examinations, confessions, and relations, touching the beginning, proceeding, and finishing of this tragicall comedie, wee haue thought meete *ad verbum* to publish in print, that all men may see wee haue dealt truly, and sincerely heerein, and that all may likewise see, *quanta fecit Dominus*, (according to the saying of that Latine sentence prefixed to the discourse) how great things the Lord in his mercie dooth by course of times reueale, of that man of sinne, of the mysterie of iniquitie, and of those reuerend iugling Priestes, his disguised comedians.

one of y<sup>e</sup>  
Priests

Wherein, that euery person may appeare in his owne proper colours, the deuill in his, and the devils charmers in theirs, that euery part may be considered, how well it hath been plaied, and what actor hath best deserued the *plaudite*, or *suspendite*, for his good action, and wit, *venite, et narrabo*, come and see it set out, in the sacred robes out of the holy wardrop frō Rome, their holy attire, theyr holy reliques, their consecrated creatures, theyr own speech, action, & fashion, & thus it begins.

## CHAP. 2.

*The time when the Popish Exorcists chuse to act these miracles.*

THE Politikes maxime of vsing, and plying of time, hath bene so well practised, & plyed by his Holines of Rome, and his holy crue, as that little time hath been

lost, wherein something hath not been attempted against her Maiestie, and the kingdome, since her first comming to the crowne, to this present time. I will onely point, at those former times, as I come along to our time of this tragedie of deuils.

- Her Highnesse was no sooner come to the Crowne, but *Marie* then wife to the K. of Fraunce, was declared in Paris to be the lawfull Q. of England, and the armes of both her Maiesties kingdoms, England, & Ireland, were commaunded to be set, *in vasis, et tapetibus regijs, et reliquis utensilibus*. The popish Bishops, lately before depriued in the second yeere of her Maiesties raigne, purposed to lose no time, when presently after their said deposition: *plerique eorū excommunicationis censuram, aduersus reginam aliosq; nonnullos ad habendam censuerunt*. It was no long time after this, whē it should haue been a Canon set down, in the Counsell of Trent, by the instigation of his Holines Agents there present: *de Elizabetha heretica declaranda*, if the Emperor had not interposed to stay that course. It was time well plyed, whē the same his Holines contriuing her Maiesties vtter destruction, (as appeares in the life of *Pius 5.* published in Italian) and drawing the king of Spaine into the same, hee sent ouer one *Robert Godolphus* a Florentine, vnder the colour of Merchandise, hether into England, to excite a rebellion, & furnished him with 15000. Crownes towards the same: by whose cunning perswasion, the Noble men in the North parts beeing risen in Armes, forth commeth the Popes Bull, blanced with a fayre goodly face of pastorall zeale, and loue to the Catholique religion, excōmunicating of pure deuotion (God wot) the Queenes Maiestie, and discharging her subiects from their allegiance vnto her: beeing indeede naught els, saue a deuilish Engine, to strengthen the rebellion: which beeing dissolued, and the heads thereof dispersed, the time was plyed on still with consolatorie Letters,

Letters, written from the Pope, containing matter of new comfort, and encouragement to the *Duke of Norfolk*, the close designed head of that rebellion, by his intended marriage with the *Scottish Queene*. Forces were promised to be sent ouer with all speede from beyond seas, to the ayde of the saide *Duke*, vnder the leading of *Vicelli*, appointed to that office by name from the king of Spaine, the comming of which forces, the *Duke* himselfe did stay, by losing his head. And least the King of Spaine should quaille in his princely designements against this kingdome, in regard of his infortunate successe, *Saunders*, (the Popes darling) eggs him on with a fresh assault, to keepe the Spanish Engines in worke, alledging this, as his maine battery to cause the King to be dooing, that the whole state of Christendome stood vpon the hote assaying of England.

1572.

1577.

Neither was it long time ere this vigilant champion had gained time againe, by obtaining of his *Holinesse*, men, mony, and munition, with which hee came with open armes into Ireland, like a Furie from Hell: and in his vaine hopes had deuoured that kingdome, for the vse of his holy Father the Pope forsooth, and for his young Maister the Popes Nephew. Where he breathing out his furious Ghost, as a pledge of his wicked attempt, *Parsons* the Popes Minion entertaines the time, with a new coyned plot, comming into England vpon no meaner errand, then to continue the deposing of her Maiestie, and the setting vp of another Prince.

1579.

1580.

The wise espying, and circumspect implying of the aduantage of these times: you see from what heads and fountaines of holinesse they came, yet none of these is the time, that doth consort with our *casting out of devils*, we haue now in hand. Ours is the time, when his Holie the King of Spaine, and *Parsons* theyr *Entelechie*, were plotting beyond the seas, for the deliuey out of prison of the *Q. of Scots*, by forcible attempt. Which action,

## A declaration of Popish imposture

after mature deliberation beeing cast vpon the *Duke of Guise*, he the said *Duke*, was the busily preparing his forces for England, for the suddaine effecting of the said attempt.

I omit how *Charles Paget* plyed his time, in coming secretly into England, to sollicite the *Earle of Northumberland* to driuers trecherous attempts. How *Frauncis Throgmorton* plyed his time at the instigation of *Mendoza*, in busily founding of Hauens, for the safe arriuall of the *Guisian* forces. How *Doctor Parry* plyed his time, in enforming his conscience, for the suddaine, and desperate murthering of the *Queene*: (for there was no time spared, no meanes vnassaid, no deuise vnthought vpon, no person vnattempted, euery one of that holy hellish association, struiuing to win the garland from other, by hauing his hands soonest, and deepest dyed in her Maiesties blood) and I come to the time when the *Guisian* exploit, grewe towards the prime, and was on foote for England.

Provincial

Which stratageme, beeing inspired by the Pope into *Parsons*, by *Parsons* into *Edmunds*, alias *Weston*, a Prouinciall of the order of Iesuits for that time, residing heere in England: betweene *Parsons*, and whom, as betweene two *Intelligences*, in a superior, and an inferior sphere, there was a mutuall communication of all matters of import, and by the same *Edmunds* beeing breathed into the breastes of all theyr subordinates, and dependants heere in the Land, it cannot be conceiued, what a spirit, life, and alacritie, the whole Popish bodie of Traytors (halfe dead before) did suddainly conceiue, how euery limb, member, and ioynt of that holy bodie did bestir it selfe, to be seruiceable to this holie designe. But Fa: *Weston* aboue all, whose head and hart, were so bigge with the *Guisian* attempt, as hee thought his time come, to aduaunce the banner of *Ignatius* for euer heere in England, by making himselfe, & his order famous

famous by some notable exploit: and it beeing Gods permissiue providence, that this popish body, cōpiled of so many horrible & detestable treasons, should be wholly inspired from the spirit of his *Holi*: & of hell, *Weston*, as a limbe of the same body, mooued with the same spirit, chooseth to eternize himselfe from the power of hell, by casting out devils. Wherein hee bestirs himselfe so spritely, and playes such a deuill-prize at the *L. Vanx* his house in *Hackney*, with such a wonderfull applause, as *Array*, *Parsons Ape*, a runnagate Priest, and a notable *Polypragmon* heere in our state, meetes with *Ma: Tyrrell* newly come from beyond seas, and vaunts with a bigge looke, that *Fa: Weston* had shewed such a soueraigne authority ouer hell, as the devils themselues should confesse theyr kingdom was neere at an end. And the same *Array*, was so full fraught with hope, and confidence, in the *Spanish*, and *Guisian* attempt then in hand, as his first congee was in Maister *Tirrels* care at theyr entring into *Pauls*, bidding him to be of good cheere, for that all things now went very well forwards. *The King of Spaine* (quoth he) *is now almost in readinesse with his forces for England, it standeth vs now in hand that be Priests, to further the Catholique cause, as much as possibly in vs lyeth.*

A loyall generation of Priests.

*Paget*, and *Morgan*, two principall limbes of this popish body, being acquainted with the aforefaid plot, & fearing that the *Guisies* attempt, by deliuering the *Scottish* Queene by open Armes, would sparkle abroad before it were ripe, and so receiue a check by our English forces, before it came to the pulsh, cast about in theyr braines for a shorter way at home: *Ballard* the bloodie Priest is dealt withall to pricke on *Babington*, *Tilney*, and the rest of that aspiring popish band, to attempt a desperate truculent act, by laying violent handes vppon her Maiesties sacred person. Which whilst it was in hammering, the Catholique Priests, not caring by what meanes they effected theyr trecherous designs, set themselves on

As is lately confessed by *Fa: P.* in his Apolog.



A declaration of Popish imposture on worke on all hands, with working of wonders by dispossessing of deuils: vnto the acting of whose miracles, *Babington* and his comforts, doe diuers times repaire to Sir *George Peckhams* house at *Denham*, with foure or fise Coaches full at once. And this new tragedie of deuils had his time of rising, and his fatall time of fall, with the true tragedie performed vpon *Bab:* and his compli-ces, for theyr detestable treason. The pestilent drift, & pernicious course of this deuill-worke you shall heare of heereafter.

## CHAP. 3.

*g The places wherein these miracles were plaid.*

*Mongus* I T hath been alwaies the ill fortune of this holy order of *Exorcists*, that the professors of it haue been reputed errand Iuglers and Impostors, yea sometimes, by the greatest protectors of theyr owne religion. A great man told *Mengus*, that if there were fiftie Exorcists at once standing before him, hee should deeme nine and fortie of them for no better then Impostors, and *Mengus* (as seemes) was afraid himselfe should haue made vp iust tale. Wherefore the Maisters of the Art, haue so warily deuised theyr rules, and canons, as a man may see they labour to preoccupate mens minds for feare of suspi-  
tion, which giues the greater occasion to suspect them the more.

*Mengus* his caueat of declaring places not meete for exorcisme is this: *Precauere debet Exorcista quantum potest, ne absq; graui necessitate exerceat hoc officium adi-  
randi demones in domibus priuatis, ne detur occasio scan-  
dali pusillus.* His positiuue rule for the place appointed is, *Seu debet exorcizare in Ecclesia, vel in alio loco Deo dicato  
vel alicui sancto.* His reasons against priuate houses, and for Churches, or at least consecrated places are: first, that beeing doone publicquely, the weaker sort may haue no  
occasion

Cap. 15.  
flag: dx-  
mon.

occasion to suspect the action of fraude. 2. *Tum quia in domibus priuatis, ut in pluribus, ad sunt mulieres, quarum consortium debet summopere ab exorcistis vitari, ne incidunt in laqueum diaboli:* that is, because in priuate houses, there are commonly some women, whose company the Exorcists ought to decline, least happilie they fall into the snares of the deuill. 3. *Tum quia ibi sunt multa turpia, tacenda potius, quam hic inferenda:* that is, because in such houses, turpitudes be committed, meeter to be silenced, then heere to be named. 4. *Tum quia Ecclesia proprie est locus deputatus ubi Emergumens debent exorcizari:* that is, because the Church is properly the place appointed to that action, wherein the possessed ought to be exorcised. And what need these cautious rules, to auoyde suspition of *iugling*, *turpitude*, and *women*, if nothing were amisse? Auricular confession, is an holie action of more priuacie, solitude, & familiarity with women, yet because no man (vvithout reason) may suspect, but that all is wel between a ghostly father, and his ghostly child, there be no rules made of *iugling*, *turpitude*, or *women* in that mysticall function. Sure all is not well in this exorcising craft, that *iugling*, *turpitude*, and *women*, must be so precisely auoided.

Indeed wheras in his 17. chapter sa: *Mengus* disputes, that though exorcising ought to be done in the church, yet the doores of the Church may be close shut about them: his fatherhood giues vs iust cause to suspect, that though he would seeme to haue it publique, touching the place, for a seeming shew of auoyding *iugling*, *turpitude*, and *women*, yet he can be content by shutting the doores, to haue it priuately done: or such onely let in, as the Exorcist best liketh.

See the praetise heereof in the iugling Exorcists at *Paris*, anno 1599, who to make a shew of auoyding of that, which they onely intended, iugling deceit, they must haue theyr Minion *Martha Brosstier* exorcised in a Chappell forsooth: but yet with such a warie eye cast

Page. 6. of  
that booke.



## A declaration of Popish imposture

vpon the spectators, as there comming in amongst the rest one *Marescot* a Physician, a man they did not affect, *Seraphin* the holy Exorcist cries out with a loude voice, *if there be any beere that is incredulous, & will trouble Martha Broslier, the deuill will carry him away in the ayre.* Wherefore yee see it was very wisely prouided of *Mengus*, to haue an eye to the doore: the like ill-fauoured accident fell out amongst our holy crew, at theyr principall Theatre, Sir *George Peckhams* house at *Denham*, where for want of hauing a watch at the doore, there comes in one *Ma: Hambden* of *Hambden*, who, being one of the *incredulous* persons, that *F. Seraphin* complaines of afore, and espying theyr bungling, and vsing these wordes in detestation of theyr iugling: *I see this dealing is abhominable: & I maruaile that the house sinketh not for such wickednes committed in it:* and so departing vtterly discontent: this *incredulous* spectator so skared our holy actors with feare, that they slunke out of the house euery man his way, as a dogge that had been bitten by the tayle, and leauing theyr patients alone, gaue the deuils an *otium*, or leaue to play for that night.

See Fris-  
woods Cb-  
els:

Now let vs looke in a little amongst our twelue holy Exorcistes, or rather twelue holy disciples, and *Fa: Weston* theyr holy head: who though they be not a working, yet by this time they are whetting theyr tooles: and let vs see, how warily they haue put in vre theyr Maister *Mengus* his canon, of choosing a Chappell, or holy publique place to exorcise in, for feare of suspicion of *ingling, turpitude, and women.* First, it doth not appeare that they acted any of theyr wonderous dispossessiones in any Church, Chappell, or consecrated place, as *F. Mengus* had appointed them: except happily they slipped into some Noble mans voide house in London: which houses, in regard of theyr owners callings, being aboue reach of authority, are commonly now adayes the sanctuaries for Popish treason, consistories for plots of rebellion.

bellion, and Chappels for all Romish loathsome abomination : not that the Noble men themselves are priuie to such meetings, but theyr corrupt house-keepers much in fault for entertayning such guests : and yet the owners themselves not altogether free from blame, for making no better choise of those, to whom they commit that charge.

But it appeares not (as I said) that they met in any chappel, or holy place at all : but the chief places of their solemne meetings, were the L. *Vaux* his house at *Hackney*, neere London, Maister *Gardiners* house at *Fulmer*, Ma: *Hughes* his house at *Uxbridge*, and Sir *George Peckhams* house at *Denham*: places very fitly accommodating their holy intentions. First for theyr capacitie, beeing able to receiue the holy troupe, & theyr traine (for they remoued bagge, and baggage, as your wandring Players vse to doe.) Next, for theyr security, the owners beeing trustie tried sure cardes, and commaunders of theyr neighbours adioyning, if any suspition should arise : and then for their situation, beeing remote and secluse from ordinary access.

At the L. *Vaux* his house at *Hackney*, was the prime grand miracle performed, by the grand Maister of the craft, Fa: *Weston* himselfe, vpon one *Marwood*, seruuant to *Babington* the traytor : where a wonderful thing fell out. Fa: *Weston*, at the very first encounter with the deuill, stunted the deuils wits, and the deuill being once put out, could neuer hit in againe, but vntrusses, and cries out, *O me stultum, insanum, et infelicem*: *O foolish, mad, and miserable deuill that I am*: which put all the whole company of spectators into such astonishment, as there was a confused shout made of weeping, & ioy, for this foyle of the deuill. And the Epilogue was this, *O Catholicam fidem, o insensatos hereticos*: *O the Catholick faith, o senselesse hereticks*, that could neuer learne the feare, to skare a deuill from his wits.

*Marwood*

In his owne tract. vpon record. page

## A declaration of Popish imposture

At *Falmer* house there were no great miracles done; onely the groundes of theyr Art layde sure, and a little trying of their tooles, whether their tew would holde or no.

At *Vxbridge* they lay but two or three nights at the most, and yet the place was graced with a punie miracle, or two. *Dibdale* the Priest had his wench set so close vnto him in the way thether, (for auoyding *turpitude & women*) as she felt her selfe to burne, & could hardly endure the heate of the holy man. *Trayford* cries out by the way *water, water*, as the Frier did that by *Abfolon* in *Chawcer* was scalded in the toothe. And thus were they Journalls towards *Denham*, where the Court stayed: the hangings were tricked vp, the houses made ready, and the greatest part of the wonders of this comedie was performed. Their harbinger, and host both, in all these iournies (for the owners of houses, and theyr families, still left theyr owne houses, and made all cleere for these holy comedians, as is vsed to be done towards the coming of a Court) was one *Edm: Peckham*, an excellent

*Edm: Peckham*

purucior for such a campe; one of a very ruinate estate, an intemperate disposition, an vncleane conuersation, & a man so deeply engaged to this holy band, as that himselfe, his wife, his concubine, and his whole familie liued wholly at their charge. This is the man that still furnished the camp with all kind of luggage, and pleasing provision: that scoures the coasts, to see that all be cleere, that lookes to the trusses, and fardels, that no iugling sticks be left out: the sacrist of these holy mysteries, playing himselfe fiue or six parts in this comedie: the harbinger, the host, the steward, the vauntcourrier, the sacrist, and the Pandar. And this shall suffice touching their places in generall: more speciall considerations of the same, you shall heare in the chapter ensuing.

## CHAP. 41.

*More speciall considerations, touching their choise of places.*

**V***ino vendibili non opus est hedera*: *Weston*, in regard of his owne fame, needed nothing more then ordinarie, to commend him in this admirable science: but his 12 disciples being but punies, and newly entred by him into the schoole of legerdemaine, stood in neede of some grace, and commendation, to bring themselves into custome: therefore, like wise retaylers, they chose vnto themselves places of aduantage, to aduance their profession. Where it is to be obserued, that whilst the chiefe of the Popish holy body heere in England had their heads, harts, and handsfull of practises of treason; some other Priests there were that bestirred themselves, as fast in imploying all their wit, and skill, about getting into their hands huge mines, and masses of gold, siluer, and treasure (called by the Artisans in that mysterie *Treasure Trouvé*) supposed to be hidden, in diuers houses, woods, & plots of ground heere in England: vvhether to furnish the heads and leaders of the conspirators for their holy seruice, they had in hand against her Maiestie, and the state, or to enrich their owne cofers, I leaue it to coniecture.

For compassing of this treasure, there was a consociation betweene 3 or 4 priests, *denill-coniurers*, and 4 *discoverers*, or *seers*, reputed to carry about with them, their familiars in rings, and glasses, by whose suggestion they came to notice of those golden hoards. The names of the *discoverers*, or *seers*, were these: *Smith*, *Rickston*, *Goodgame*, and *Iames Phiswick*. The names of the *denill-coniuring* priests, for some reasons I forbear: and two of the places (amongst many) wherein they dealt were *Denham*, and *Fulmer*.

## A declaration of Popish imposture

Touching *Denham* the Gentleman, chiefe owner of the Manor, testifieth that the 4 *seers*, or impostors, had borne him in hand, that there was great store of *Treasure Trouvée*, hidden in his said Manor, and appointed him a night certaine, when to digge for the same, which time they kept: and that himselfe with diuers of his seruants being present, there was nothing found, but olde empty earthen pots. And concerning *Fulmer*, the same Gentleman tells vs also, that the impostors afore-said, departed from his house to *Fulmer*. But the penner of these miracles, remembers more distinctly, both the yeere, moneth, and day, when they went thither. The 22 of *October*, anno 84. there came 3 coniurers to *Fulmer*, vpon a Thursday (saith he) and there remained working in their Arte, vntill the Tuesday following.

Vpon occasion of the practitioning of these coseners, and deuill coniuring priests for money, was phancied a conceite, and from phancie grew rumours, and tales, amongst the common sort (as vpon any sleight occasion of such matters, haue vsed to be) of spirits, deuils, and bug-beares, walking, and haunting those places, and houses where the coniuring had beene. *Sara Williams*, one of their patients, saith, *That shee had not beene long at Fulmer, but she heard say, that the house was troubled with spirits.* The penner of the miracles, as if he meant to scare vs with the very noyse, reports vs the manner of the *Hobgoblins* in a very tragicall stile. *The whole house* (saith he) *was haunted in very terrible manner; molesting all that were in the same, by locking, and unlocking of doores, tinckling amongst the fier-shouels, and the tongues, rattling vpon the boards, scraping vnder their beds, and blowing out the candels, except they were halowed.* And further, that these ill mannered vrchins, did so svvarme about the priests, in such troupes, and thronges, *that they made them sometimes to sweat,* as seemes, with the very heate of the fume, that came from the deuils noses. *Ma: Maymie*  
a pit.

a pitifull possessed, doth affirme, that within a day, or two after his comming to *Denham*, the maid-cooke told him, that there was great walking of spirits about the house, and that diuers had beene greatly affrighted by them. And if you will not belecue these, belecue the deuill himselfe in his Dialogue with *Dibdale*, crying in his deuils roaring voyce, that *he came thither for Money*, Money.

Page, 25, of  
the book of  
miracles.

And if you happen to wonder, why I called these houses of *Denham*, and *Fulmer*, in the beginning of this chapter, aduantageous vnto our holy impostors, considering Fa: *Mengius* his rule of places for exorcising, cited before, that they must be consecrated, halowed, or holy places at least, you will wonder somewhat more, when you heare Fa: *Thyrens* prescribing, that at any hand before the holy workes of exorcising, the ill affected party be begun, first, and aboue all, to purifie, and exorcise the place, that the house being cleansed from those troublesome haunting companions, that doe make men sweate, the holy worke may proceede the more facile, and with better successe.

Where by the way you are to obserue out of learned *Thyrens* his 70 Chapter *De locis infestis*: the whole course heereof, that is, of exorcising the places. Which must be performed by these 5 holy works: *Diuini auxilij imploratione: psalmorum gradualium recitatione: lectione Euangelij: thurificatione: et conclusionem*. By calling vpon God, the blessed virgin Mary, and the Saints: by saying ouer the 15 graduall Psalmes: by reading ouer the Gospel of S. Iohn, concerning Zacchæus climbing vp into a tree: by holy fumigations: and the Epilogue of the whole worke. These be the fiue holy scare-deuils, which our Exorcists should haue vsed, to haue driuen the deuils from the house. And heere I must needes shame my selfe, and lay open vnto you, the shallownesse of my wit, that is not able to diue into the bottom of this sacred mysterie: why

lat  
(in the text)

A declaration of Popish imposture  
why aboue all other Gospels, the Gospell of S. *Iohn*,  
touching *Zacchaeus* climbing into a tree, should haue  
such a potency to fright a deuill out of a house. Whe-  
ther there be any hidden antipathie between the nature  
of deuils, and a Sycamore tree, as was between *Scatigen*  
and a *Rat*; or that the deuill bare a spight to the tree,  
for helping low *Zacchaeus* to see our Sauour passe by:  
or that the deuill had himseife some mischance out of  
the tree: or that our Sauours dinner at *Zacchaeus* house  
was dressed with the wood of that tree: or els his crosse  
for hast made of that tree, *Oedipo opus est*, I am at a full  
point. And if I send you to *Thyraus*, to vnridle the ri-  
dle, I doubt you will laught at him, as you doe at me.

Howsoeuer it be, our holy Exorcists vsed neyther  
that, nor any other of the five terrors, to flight the de-  
uils from *Fulmer*, nor *Denham*, but were content vwith  
theyr companie, and fell to theyr worke. And heerein  
they shewed a part of theyr greatest skill of legerde-  
maine. First, this fabulous rumor of the houses haun-  
ted with deuils, did blanch ouer, and blaze theyr Art  
the more of casting deuills out, and so brought them into  
credit. Secondly, if they had read the Gospell touching  
*Zacchaeus*, and skared them away, they had wanted de-  
uils to furnish out the pageant. Thirdly, it bred a re-  
uerend opinion, and an admiration in all that came to  
see wonders, at the vertue, and holinesse of the Priests,  
that durst walke vp and downe amongst the thickest  
swarme of deuils, and neuer a deuill so hardy as to touch  
an haire of their beards. Fourthly, it serued their pur-  
poses excellent well to couer their bungling, iugling, &  
legerdemaine, in that the seruants of the houses hauing  
their phancies oppressed with the conceit of spirits, and  
deuils haunting in euery corner of the house, they were  
so distracted with feare, as they had vse of neither wit,  
nor will, to doubt, or looke into their packing.

And by this you see our punie Exorcists, as young as  
they



they be, shewed more wit, and skill, then either *Mengus* their Maister, or *Thyrans* their prompter, in picking out these places of Hobgoblins, to make the stages for their Comēdy, and not offering first by holy fumigations, to scare the vrchins away. One doubt I haue more, wherein I must craue your gentle assistance.

Some curious head, more nice then needes, may pick at a moate, and aske mee two or three questions out of this narration. First, whether a man may be a coniurer, forcerer, or Enchaūter; that is, enter into league, friendship, and familiarity with the deuill, as the priesttes that coniured for mony at *Denham* did, and yet be accounted a ghostly Confessor, a reuerend father, and an holy priest still? A simple doubt God wote. *Syluester*, *Bonifacius*, and some other Popes, haue beene errand deuill-coniurers, and yet theyr holinesse not an halfe peny the worse. This simple questionist must vnderstand, that God hath tied the spirit of holines with so sure a chaine to *S. Peters* chayre, as that let the Pope, or any popeling, be an Ethnick, a Turke, a Saracen, or a deuill, hee cannot auoide it, but by sitting in that chaire he must weare out his holinesse, and be holy still.

Secondly, if he would know how it cometh to passe, that the famous *Thyrans* hauing laboured, and swear so much to set downe all the causes, waies, & meanes, how wicked spirits doe come to haunt houses, and hauing by the dexteritie of his wit found out twelue waies, this way of haunting houses after coniuration, is none of his twelue: vve must tell him, that our Exorcists are not of his old plodding fashon, but of the new cut, & such, as you shall find, (by that time you haue them a little hote in theyr worke) will let *Mengus*, *Thyrans*, and *Sprenger* to schoole.

Thirdly, if hee tell vs by the rules of that blacke Magicke Art, concerning coniuring vp of spirits, that the Coniurers great art, and industrie, is not so much in raising



## A declaration of Popish imposture

sing vp a spirit, as in commaunding him downe againe, and that if hee cannot lay him downe quiet, the Artist himselfe, and all his companie, are in danger to be torne in peeces by him; and that hee is so violent, boystrous, and bigge, as that he will ruffle, rage, and hurle in the ayre, worfe then angry God *Aolus* euer did, and blow downe steeples, trees, may-poles, and keepe a fell coyle in the world. And vppon this will be questioning, how it happened heere, that our haunting spirits at *Denham*, and *Fulmer*, rayfed by the blacke Art, did not ruffle and rage in the world, as those comiured spirits vse to do, but did put theyr heads in a bench-hole for a twelue month together, till these holy good men came to theyr work? I must tell him, that our haunting spirits were of a more mild, calme, and kinde disposition, louing the companie of wenches, and holy priestes; and for theyr staying so long about the house, as Rats about a Barne, wee say they did that kindly, expecting the priests theyr holte Maisters to come to set them a worke. And so these quiddities being satisfied, I hope I may proceed.

## CHAP. 5.

*The persons pretended to be possessed, and dispossessed.*

**A**FTER that our holy order were resolued of their holie wonders of casting out deuils, & had both time and place fit for theyr purpose; a meane-witted man would aske the question, that young *Isaac* did of his father in a much holier cause, *Loe heere are all things ready, but where is the sacrifice?* The time is heere fitting, and the places prepared, but where are the possessed parties, vpon whom these miracles must be shewed? The young gallant in the comedy thought it an impossible matter, that his Sycophant should be furnished at a daies warning, both with money, & a Merchant to cosen the

Baudes.

Bande: and his Sycophant cheeres him vp thus: *confitij, dolij, copiam structam gesto in pectore mecum*. And so was it with our cunning Comedians; they had a world of deuises, to get themselues patients, readie coyned in their budget. Trustie Roger the Leno, had his hookes so sweetly bayted, and his sprindges so artificially set in euery haunt, and glade, that he was alwaies sure of either a Gudgin, or a Woodcocke, to furnish out a seruice. It

Edm: Peckham.

is a common ground with them (as with all other conspirants, in any badde practise or science) not to deale with any, that are not in some degree, or other obliged vnto them. Marwood, Ma: *Anthony Babingtons* man the traytor, the first subiect, whereon the grand miracle at Hackney was playd, is not now forth coming, as I gesse, for feare of his telling tales out of schoole. And if one should kindly aske *Fa: Weston* in his eare, what is become of him, that hee might be spoken withall, I suppose of his modestie hee would sooner blush, then tell.

*Babingtons man made or sent away*

This actor played his part *extempore* there on the stage with a verie good grace; and if hee had now the good hap to be conferred with all, I doubt not but he could, and would relate (as other his cue-fellowes haue done) how hee came to that facility in his part, who were his prompters, his directors, his teachers, and who did help him put on the deuils vizard on his face. It may suffice, that it is said, he was *Anthony Babingtons* man.

*Trayford* the young Gentleman forsooth, was of Ma: *Peckhams* priuities, or priuie counsell if ye will, the Leno his owne *Hypodromos*, sworn true to the Pantoffle, young maister of the Maydens, seruing in the nature of a refresher, to furbush ouer his masters brayed wares: one that coult his actions, and motions so readily, and expressed them so liuely in the sceane of possession, as *Sara Williams* his play-fellow, had almost forgotten her part, and marred the play; sure I am she confesseth, that she loued the young deuill too well.

In her examination.

## A declaration of Popish imposture

Ma: *Mainie*, by birth a Gentleman, by education a Catholique, one that had suckt frō his mother the taint of Romish contagion, was by her conuayed beyond Seas, ere he was 14 yeeres old, and for his deeper grounding in Popish superstition, being maintained 2 yeeres in the Seminarie at *Rhemes*, entred himselfe into the order of the *Bonhommes*. But shortly leaft his fraternity, & came ouer into England: where his brother Ma: *Iohn M.*, hauing married Ma. *Peckhams* siter, & he accompanying his brother, sometimes to Ma. *Peckhams* house at *Denham*, fell est-soones in acquaintance with this holie league there: and seeing amongst their societie no *Bonhommes* at al, but wares of a much lighter, and pleasanter glosse, was the more easily allured into the holy combination, and being once entangled, could not get out againe, but of a metamorphozed *Bonhomme*, became an excellent deuill-comedian: though now ye may perceauc the Gentleman doth rue, that euer he did set his foote on the stage. This man had bonds enow about him, to make good his trust, and fidelity to the holy association: education, religion, affiance, and besides, to some kinde she-deuils of that order, no ynkind affection.

See his examination:

Ed: Peckham.

*Anne Smith*, attending at times vpon Mistris *Peckham* (a maid when she came to the league) of 18 yeeres of age, nussed vp in the true rites and ceremonies of the Popish fascination, and so an affectionate profelyte to that Mimick superstition (it being the onely religion to catch fooles, children, and women, by reason it is naught else, saue a conceited pageant of Puppits, and gaudes) shee was first seized vpon by olde *Harpax*, the *Leue*, graund probationer of the deuils female in the play, by the meanes of her siter, one *Alice Plater*, his sweet Mistris forsooth: shee was directed downe to *Denham*, for her better instruction in mysterie of possession, and thence after an acte, or hope of probation, she returned

to London: whence she became *Stanhop* the Priests peculiar, to be conuayed againe to *Denham*.

*Sara Williams* (a mayd when she came to the league borne at *Denham*, not about 15 yeeres olde, when shee entred these sacred mysteries) an appendant to the familie of *Sir George Peckham* of *Denham*, one of a very good personage, fauour, and wit: shee was a long time managed to be brought to the lure, and for her better aduancement in her maisters eye, shee was made mistress *Peckhams* chamber-mayd pardie: the pleasing parts she brought with her to the campe were much enuied, and eyed by those naughty haunting deuils, that would blow out her candel, except it were hallowed. The poore wench was so Fayrie haunted, as she durst not goe, especially to *Ma: Dibdale* his chamber alone. But you shall heare her owne confession.

See her ex-  
amina:

*Friswood Williams*, sister to *Sara*, (a mayde when shee came to the league) about 16 yeeres old: a plant of the same soyle, and a hanging to the same house, her father hauing bene *Sir George Peckhams* man. Shee was sent downe to *Denham* vnder colour of visiting her sister *Sara*, whom she heard to be ill at ease, as also to be helpfull to mistress *Peckham* about the possessed: Vnder whom shee was admitted to be attendant in a place of reuerſion; who had not been long within the compasse of that holy circle, but shee was discovered to haue a tang of possession: Shee kept her scene at her cue with her fellow play-deuils, so long as at the last she got such a pinch of *Tom Spanner* in the darke (one of the haunting crew) that the markes of it, were many dayes after to be scene.

Here you may perceiue; in what termes the patients on both sides with their holy Maisters stood, how the deuils of both kindes, hees, and shees, became combined together, by the cunning *Leno* his meanes, and were so farre engaged each to other, and to the whole band,

that they had as good play their parts well, and haue good cheere, good store of gold, much making of, and other gentle pleasing curtesies for their paines, as by stepping aside, to spoyle the play, & to blot their owne reputations besides.

We might now proceede towards the presenting of some of our Actors vpon the stage, but that old doating *Mengus*, vpon pure spight to hinder our sport, hath dropped out a dry thred-bare rule, forged in his own braine: A caueat of auoyding suspection forsooth: telling vs, that we haue marred all in our holy play of deuils at first dash, for taking vp vs to exorcise young wenches, beeing flatly against the Canon of that sacred Science, which is this in his booke, *Si mulier sit, quæ exorcizatur, sit valde senex: We must not exorcise a woman, except she be old.* To this Canon wee answer, that *Mengus* speakes like an olde worne Exorcist, whose marke is out of his mouth: his rule hath many faults and infirmities in it. First, it is against the maxime of charitie, that biddes vs doe good vnto all: and what greater good can be to a young maide, then to ease her of a deuill? Secondlie, we finde by experience, and the confession of our young demoniacks, as you heard, that our exorcising priests, be of a very hote temper, and fierie complexion, so as but touching the young wenches, they cry out that they burne, this were verie dangerous for an olde dry woman, least shee should take fire. Thirdly, this would much abate the credit, and custome of *Mengus* his own profession, for we find not an old woman in an age to be possessed by the deuill: the deuils of our time in this *Horizon* louing more tender daintie flesh: And indeed it would be a *Quere*, handsomely intertarded with *Obi*, and *soli*, why all both Popish, and other deuils which begin to swarme pretty well in these dayes, beare such a spite to young Lads, but especially to young girles, and maiides, that they ordinarily, or not at all yeare any, but  
such.

such. But I leaue that to the profound Maisters, & professors of this holy hellish science. Fourthly, *Mengus* shewed no wit in teaching this rule: for there be certain actions, motions, distortions, dislocations, writhings, tūblings, and turbulent passions fitting a devils part, (to make it kindly expressed) not to be performed but by suppleness of sinewes, pliability of ioynts, and nimbleness of all parts, which an old body is as vnapt, and vnweldie vnto, as an old dog to a daunce. It would (I feare mee) pose all the cunning Exorcists, that are this day to be found, to teach an old corkie woman to writhe, tumble, curuet, & fetch her Morice gamboles, as *Martha Brossier* did. These *anus decrepita*, be *asina ad lyram* to this geare: and therefore their Patron *Mengus*, may weare the eares himselte, and leaue these stagers out.

## CHAP. 6.

¶ *Theyr waies of catching, and inueigling theyr disciples.*

**T**He gift of discerning of spirits spoken of by *S. Paul*, being (as it is supposed) ceased in Gods Church, it becommeth a point of highest difficultie in the old, and new exorcising craft, by what meanes a man shall come to be certaine, whether the partie affected be possessed, or no.

Learned *Thyreas* discourseth touching the signes of possession in three large chapters *de demoniacis*. First he saith, that neither the confession of the partie, nor his fierce behauiour, nor his brutish, and barbarous voice, nor his terrible countenance, nor the priuation almost of all his vitall functions, nor his diseases, and pangs incurable in physick, nor the hauing the deuill oft in ones mouth, nor for a man to consecrate himselte to the deuil, to be presently snatcht away by him, nor the reuealing of secret matters, nor the knowledge of strange  
langua-

Chap, 22.  
23, 24.

## A declaration of Popish imposture

languages, nor extraordinary strength, nor all the signes, that appeared in such, as were spoken of in the Gospell to be possessed, are sufficient, and vndoubted signes, & rules, that the partie, in whom they appeare, is indeed possessed. And then going along, and naming other signes vnto vs, he puzzles himselfe pittifully, and leaues his Reader in a wood.

Our late popish Exorcists, haue certaine new deuised signes of their owne obseruation, more fitting the times, and effectuell for the gracing their gracelesse profession. Theyr Empericall signes be these. 1, If the partie affected, cannot for burning abide the presence of a Catholique priest. 2, If shee will hardly be brought to blesse herselfe with the signe of the Crosse: 3, If a casket of reliques beeing brought her, shee turne away her face, and cry that they stinke. 4, If *S. Iohns* Gospell beeing put in a Casket, and applied vnto her, she rubbe, or scratch any part of her body, and cry it burnes, it is an euident demonstration, that the enimie dooth lurke in that part. 5, If she can hardly be brought to pronouce these words, *Aue Maria, the mother of G O D*, and most hardly *the Catholique Church*. 6, If a Casket of reliques couered with red, doe seeme white vnto her. 7, If shee tumble, and be vexed, whē any goe to confession. 8, If shee haue a shiuering at Masse. 9, If shee fleere, and laugh in a mans face.

But our holy Tragædians heere had hast of theyr sport, and therefore they would not stay the trying of any such curious signes, but tooke a shorter cut. *Marwood, Westons* patient, beeing pinched with penurie, & hunger, did lie but a night, or two, abroad in the fieldes, and beeing a melancholicke person, was scared with lightning, and thunder, that happened in the night, & loe, an euident signe, that the man was possessed. The priests must meet about this pittifull creature. *Edmunds* must come, the *holie Chaire* must be fetcht out, the holy budget



budget of sacred reliques must be opened, and all the enchanting mysteries applied about the poore man.

Mr. Maymie had a spice of the *Hysterica passio*, as seems from his youth, hee himselfe termes it the Moother (as you may see in his confession) and saith, that hee vvvas much troubled with it in Fraunce, and that it was one of the causes that mooued him to leaue his holy order whercinto he was initiated, & to returne into England. For this, & for leauing the order of *Bonhommes*, see here an euident signe, that *Maymie* had a deuill: vvhatsoeuer hee did or spake, the deuill did, and spake in him: the horse that he rid vpon to *Denham*, was no horse, but the deuill: *Maymie* had the deuils in livery-coates attending vpon him: and all this tragicall out-cry, for leauing his order, and a poore passion of the Mother, which a thousand poore girls in England had worse, then euer *Maymie* had.

Before I come to their women patients, I must tell you a tale, that I haue heard, which happily hath but too authentick records for the nature of a tale. There was an holy man, who had more then a months minde to a daintie peece of flesh, that was oft in his eye, and by gloses and gifts, and Court-tricks, had as much as hee desired. This holy man was a setter to an exorcising crue, and to make his game as sure to the holy association, as he had done vnto himselfe, he tels his sweet *Cresida*, that himselfe was much troubled in minde in her behalfe, and should get no quiet to his conscience, till they had both confessed themselves to an holy Catholique priest; which when she had done, the silly Conie was caught: she was seized vpon for brayed wares, and was enforced to become a *privada*, and to follow the holie Campe. Heere is no morrall (gentle Reader) and therefore let vs haue no application.

*Anne Smith* was somewhat more affected with that hysterickall humor of the Mother, and came to London



out of Lancashire, to her sister for physicks, where meeting with the common badger, or kiddier for devils, Ma: *Peckham*, at the L: *Staffords* house in London, she was marked out for the Court of possession, and by devise was sent downe to the holy hore-house at *Denham*, where after she had tasted a little of the discipline of the *holychaire*, her heating of the Mother proued a monstrous shee-deuill, and she was chaire-haunted so long, till shee was faine, for her better ease, to vse swathing bands for three yeeres after.

Miracle  
booke.  
Pag. 20.

*Sara Williams*, had a little paine in her side (and in another place beside) but because that was not enough to discover a deuill, she was Cat-bitten too. That is, once seeking for egges, in a bush by a Woods side, and a Cat leaping out of a bush, where she had lyen a-sleepe, *Sara* was scared with the sodaine leaping of the Cat, and did a little tremble, as persons sodainly moued with feare vse to doe: Lo theere a plaine case, *Saras* Cat was a deuill, and she must be Cat-hunted, or Priest-hunted for this sight.

Looke her  
Confels.

*Fidd: Williams* was deuill-caught, by a very strange meanes: Shee dwelling with Mistres *Peckham*, and being one day in the Kitchen, wringing out a bucke of cloathes, *Diddale* the Priest came into the Kitchen, where she was a washing, and tapping her on the shoulder told her, that her Mistres looked for her, to whom she answered, that she had almost done washing, and then she would goe.

Presently after this, she lifting at a tub of water, which stood there ready filled, to be vsed in her washing, her feete slipped from vnder her, the Kitchen being paved, and hauing a shrewd fall, did hurt her hippe, with the griefe whereof, she was constrained for 2 or 3 dayes to keepe her bed. Here begins the deuill from the Kitchen. Into her chamber comes the louing crue of pittifull deuill-catching Priests, they bewmaie the mishap of her

hip

hippe forsooth, and after some other kinde ceremonies, they fish out of her at length, that she had beene sometime past troubled with a paine in her side. Ah Sir the case is plaine: these two put together, her hip, and her side make vp a iust deuill, & a monstrous one too, compounded of two such dissimilar partes I weene. But wil you see how? It was the deuill that tripped vp *Fidds* heeles in the Kitchin, and gaue her the shrewd fall. And why, would you guesse? The wicked spirit could not endure her, because she had washed amongst her buck of cloathes a catholique priests shirt. *Iesu Maria*. And a worse thing in it then so: but I will giue the records leaue to speake it for me. I trust you will not looke for any other, after this dangerous fall on the hippe, but that this should prone a reall possession, as in deede it did.

Young *Trayford* the sixth patient, being a boon-companion, as seemes, and louing wine, and women well, (as appeares by the declaration) had enflamed his toe, and at some times felt a spice of the gowt: a plaine case (as the nose on a mans face) the young man had a deuill, and must be coniured all ouer for his wicked toe. Now what a wofull taking are all those poore creatures in, that haue about them by birth, casualty, or mishap any close imper, ache, or other more secret infirmity? when a paine in a maides belly, a stitch in her side, an ache in her head, a crampe in her legge, a tinckling in her toe, (if the good Exorcist please) must needes hatch a deuill, and bringforth such chaire-worke, fier-worke, and deuill-worke, as you shall heare heereafter? And what a deliration is this in our graue, learned, and famous Colledge of auncient renowmed Physicians, to vndertake a long, costly, and painfull course of study in those excellent worthies of learned times *Galen*, *Hippocrates*, and the rest, and to spend their money, strength, and spirits, in searching the treasure of Nature: let them casier

## A declaration of Popish imposture

those olde monuments of Ethnick prophane learning, and turne Wisard, Seer, Exorcist, Iugler, or Witch: let them turne ouer but one new leafe in *Sprenger, Nider, Mengus, or Thyreus*, and see how to discouer a deuill in the Epilepsie, Mother, Crampe, Convulsion, Sciatica, or Gowt, and then learne a spell, an amulet, a periapt of a priest, and they shall get them more fame, and money in one week, then they doe now by all their painfull trauaile in a yeere.

It is a very poore bayte; as you may see by *Trayfords* gowtie toe, where-our our hungry Exorcists will not, rather then faile, nibble a deuill. And if I be not much deceaued, I haue heard it credibly reported by some, that haue cause to know, that the Popes Holines himselfe may be deuill-caught by this trick. For it is credibly auouched, that this sweet natured *Clement* the 8, with vsing too much some sweet sawce, is molested with the gowt. Now what a *Quere* would this proue, if a *Lynceus* Exorcist should discouer a deuill in his *Holines* toe? How would the *Scotists*, and *Thomists* belabour, and trick the deuill with questions in the Popes toe? First, whether his *Hol:* being necessarily inuested with the holy spirit of God, can possibly admit of a deuill, no. Then granting by way of admittance, that his *Hol:* may be possessed, whether his resolutions be to be taken for the Canons of Gods holy spirit, or the maximes of the deuill: and lastly, if the deuill may lurk in the Popes toe, whether his wise, holy, sweet babes with beards, that haue kissed his toe, haue kissed the deuill, yea or no in his toe: but my wit is too shallow, to sound these deepe profundities: I must goe on, and tell you, what farther newes from *Denham*.

CHAP. 7.

*g Their holy pretences to make their Disciples sure unto them.*

**Y**OU will wonder, that these visards being so bare, and made all of browne paper, should euer serue the turne to make a maske for a deuill, vntill you heare how handsonly the glew of holy church doth make it hang together, and how it is stitched vp with packthreed of holy deuotion. If their patients be Catholiques, whom they set their hooke for, a lime-twigge of a rush wil serue the turne to catch them, hold them, and fasten them to their tackling: but if their Conies be Protestants, and such as goe to Church, then some holy ceremonies for good fashion sake, must be solemnly vsed, to combine them the neerer vnto their holy Fathers, that the band and knot may be the surer betweene them for vntying againe, and to bring them to lye betweene the sweete breasts of their holy Mother, the Romish Church: that the mammaday, which shall be giuen them, may doe them the more good.

Heere you are to vnderstand, that all, or the most of vs Protestants, are forsooth in a most wofull case: for the most of vs already, without the helpe of either passion of the Mother, Sciatica, Gowte, Cat-biting, or hip-ping, according to the Romish Kalender, are plainly, & really possessed with deuils. In so much as the reuerend *Thyrens* disputes it very profoundly, *pro, & con.* and soytes a whole chap: with this learned probleme: *Utrum heretici sint vere à demonibus obfessi? Whether Protestants (whom he termes Heretiques) be truly possessed with deuills.* Where first he sayes for vs, that wee haue *magnam conjunctionem, vel comunionem cum Damonibus:* Great fellowship, and neere friendship with the deuil. 2. *Quamplurimi cum diabolo egerunt, vel ab eodem tanquam magistro*

De Dæmo:  
Cap. 18.

*sua dogmata acceperunt. That very many of vs haue dealt with the deuill, and haue receaued our principles of no other maister, then the deuill: And these reasons, he sayth, will easily perswade some to thinke, we haue actually deuils in deede. But he for his part, of pure good will vnto vs, will thinke that wee are not to be accounted properly possessed. Propterea quod verain ipsis signa, qua obsessos produnt, desiderantur.* His reasons, that mooue him to thinke so well of vs, are, because wee doe not tumble, wallow, foame, howle, scricke, and make mouthes, and mops, as the popish possessed vse to doe. Loe, doth not the good man deserue you should giue him a bribe, for so mildly concluding his aphorisme on your sides, that you are not to be said to be really possessed: but onely to deale, talke, make league, friendship, and familiarity with the deuill. But our 12. Apostolicall Exorcists, and *Weston* their head, in their deeper in-sight, and experience of vs Protestants, haue long since set olde *Thyran* to schoole, and bidden him turne ouer his booke to an other leafe: for they plainly see, teach, and auouch, that the greatest part of vs Protestants, are possessed in deed. *Sara Williams* saith in her deposition, that it was an vsuall saying with the Priests, that many Protestants were possessed. But *Friswood* goes further, & sayes in plaine termes, That the Priests in talking of the Protestants, haue affirmed of them in her hearing, that the greatest share of them were possessed with deuils. I could wish, that whilst our Exorcists are in this good mood to say, and auouch, that you haue deuils: and you in your good moode, for hearing them so say, that you had some 12. of their holiest Exorcists amongst you; and *Weston* their champion, to trie whether they could coniure a deuill out of you, or you coniure them, for saying you haue the deuill. But I pray you in the meane while help them out of their muse, for they are sorely perplexed, to think vpon that day, when England shall become Catholique againe, how the Catholiques

holiques shal be pestered with worke in casting out deuils; by reason of the infinite number of vs. protestants, that hauing deuils in vs, must come into theyr handling. *Our hands* (say they) *shall then be full of chaire-worke indeed.* And verily as many, as be young women, and maides, and marke in the course of this storie the kind handling of *Anne, Fid, and Sara* (three proper young maids) by the Doctors of the *Chayre*, and withall, shall obserue well the manner of the *Chayre*, theyr holy brimstone, holy potion, and the rest of that holy geere, wil (I doubt not) be much delighted with the contemplation of that day, and rather then faile, hartly both wish and pray, that all theyr holy works may grace *Tiburne*, as they haue worthily deserued, with new holy reliques, before that day come.

Well, howsoeuer you like them, or theyr *holy chaire*, this is theyr theoreme sure, and sound, that the greatest part of Protestants be possessed: and so they proceeded with *Anne, Fid, and Sara*. Who before they becam entangled in their holy ginnes, were protestant maydes, & went orderly to Church. Mary after that they, and their *Leno* had taught them with eat-biting, hiping, and crosbiting (as you haue heard) & that they had brought them with their Syren-songs to belieue, that some wicked spirit had lye a long time lurking in theyr bellies, and theyr sides, why then they enchaunt them a fresh with this lamentable dolefull dittie: *That theyr harts doe bleede for sorrow; to see them in this pittisfull wofull plight, being in Satans possession. that they burne with bowels of compassion, and compassion of theyr distressed estate, that they would spend theyr best spirits, and liues to doe them any good: onely one little thing is a barre, that hinders the influence of all diuine grace, and fauour upon them, and that is theyr religion, which they must first abandon, and be reconciled to the Pope, or otherwise all theyr holy ceremonies are of no auaile.* And heere beginnes their holy pageant to peepe into

Protestants



into the stage. First, they tell *Friswood*, and *Sara*, (as you may see in their confessions) that theyr baptism they had receiued in the Church of England, must be amended, in regard it wanted many rites, ceremonies, & ornaments, belonging to the baptism of the Church of Rome.

Heere *Allen* and *Parsons* will con you little thanke for so little setting by their resolution in cases for England. Their words are these: *Ceremonie omisse baptismi in pueris, cum possant commodè suppleri, debent, non autem id faciendum: consilium in ijs, qui sunt profectionis etatis, ne inde nascatur scandalum, aut opinio, priorem baptismum non valuisse.* Your Ceremonies (say your two Gods) may be fitly played vpon the baptism of children, but vpon an *adultus* not so: least a conceit, or scandale arise thereby, that the former baptism should not be of it selfe good. *Allen* and *Parson*, determine *Friswood* and *Saras* English baptism good enough, without your goodly ceremonies florished ouer their heads, and yet you must be dooing in spight of them both. Your implements were ready for the purpose, and it fitted your deuill-worke better, and so you esteemed not *Allen* or *Parsons* a pinne. And in good sooth, you might aswell haue kept these goodly Ceremonies in your budget, except you cleerly meant, to mocke almighty God, and to make the sacrament naught els, saue a rattle for fooles, babes, and women, to make sport withall. In my opinion, there was neuer *Christmas-game* performed, with moe apish, indecent, slouely gawdes, then your baptising, and super-baptising ceremonies are. Your puffe, your crosse-puffe, your expuffe, your in-puffe vpon the face of a tender infant, beeing the impure stinking breath of a foule impure belching swaine, your enchanted salt, your charmed grease, your forceris'd chrisme, your lothsome driuell, that you put vpon theyr eyes, cares, noses, and lypes, are fitting complements for

hynch,

In their  
booke of  
Cases for  
England.



*hynch, pynch and laugh not: coale vnder candlesticke: Frier Rust: and wo-penny hoe.* Which are more ciuilly acted, and with lesse foule soyle, and lothsome *indecorum*, then your spattring, and greasing tricks vpon the poore infant: and yet old doting *Bellarmino* blurres three whole leaues of paper, in displaying the banner of this ridiculous trumpery, telling vs a long tale, that they came from tradition of the Church: when we can aswel tell, as hee can his *Aue Marie*, from what sniueling Pope, what drunken Frier, what Heathenish imitation they did all proceede.

But see these popish guegawes acted vpon *Friswood* herselfe. First out comes the *holychaire*, and *Friswood* the new babe is placed very demurely in it, with a cloth vpon her head, and a crosse vpon it. Then in comes the priest attired in an Albe, or a Cope with a candle in his hand, (or else he is *Anathema* by the Counsell of *Trent*) and after the performance of a whole anticke-sute of Crosses, hee approches very reuerently to *Friswood* in the chayre. Then, as herselfe in her confession describes it, he first charmes her in Latine, then he puts salt in her mouth, spittle vpon her eares, and eyes, and annoints her lippes and her nose with oyle, and so God and Saint *Frauncis* saue the young childe: in steade of *Friswood*, christening her by the name of *Frauncis*, because that Saint had such a soueraigne commaund ouer the birds of the ayre, that his name for it was made communicable both to hee, and shee: and *Sara* was christened by the name of *Mary*.

Suppose now (gentle Reader) that *Friswoods* Mother had come sodainly in, and scene the Priest with his candle in his hand, and his Cope vpon his backe, busie in his enchanting Latine charme, and with-all had espied her daughter *Friswood* muffled in her chaire of estate, with a cloth, and a Crosse, and her other sacred gear, A wonder what she would sodainly haue thought: whe-

ther she would not haue beene much amazed at this infernall incantation, and haue imagined that a ghost in steede of *Friswood*, had beene coniured out of hell. But if shee had had the hart to haue spoken vnto *Friswood*, and to haue called her by her name, and she should suddenly haue stepped out of her enchanted chaire, and haue said, that her name had not beene *Friswood*, but *Frauncis*, verily they would haue taken her for a ghost in deede, or haue feared that the Priest had enchanted her out of her wits.

But stay, what hast? For after these new transformed creatures had their ceremonies, and rites done vpon them, and were framed, fashioned, and attired for their parts, and were ready for the chaire, & the stage, no man abroad could be admitted to either sight, or speech with them: *intusores agitur*, they were now mysticall creatures, and must attend their sacred close mysteries within. *All must be mum*: Clum, quoth the Carpenter, Clum quoth the Carpenters wife, and Clum quoth the Friar. You shall be more thoroughly confirmed by *Friswood* her selfe, touching this poynt, who saith in her examination, That neither shee, nor her sister Sara did see either father or mother, being in the same Towne, all the while that they were in theyr hands: neither would they suffer their father or mother to speake with them, though they desired it many times: and that her mother growing into some earnestnesse, and hard speech with the Exorcists, because she could not be permitted to see her daughters, the priests did shake her of with angry words, saying, that shee had as much neede to be exorcised as her daughters had. A man would now verily perswade himselfe, that there game was sure set, and needed no more watching; and yet yee shall see a nayle, or two driuen in more, to riuert the frame more sure.

After her new christendome, *Fris* in her examination saith, that before she should come to receive the sacrament, they

See her examination:

Mother

in casting out of Devils.

page, 35.

they told her, that shee must first vow, and promise by the vertue of that holy sacrament, that shee would ener afterwards hold the religion of the Church of Rome: and neuer goe againe to any of the Protestants Churches, nor neuer reade the English seruice, or the English Bible, or any other English booke written by the Protestants, in matters of religion. And this vow (as shee saith) is ordinarily made by all that are reconciled.

110

### CHAP. 8.

*Of Their meanes and manner of instructing their schollers.*

WHEN they haue brought in theyr Conies, and made them as sure, as flesh and blood can make them, haue enchaunted them with their compassionate deuotion, haue engaged them vnto their ghostlie Fathers, haue fascinated them with their solemne incantation, haue initiated them into theyr Church by their new mock-Christendome, haue confirmed them with their sacraments, and haue bound them by vow, neuer to forsake theyr ghostly communion: then begin they to reade them Lectures by rote, in their schoole of legerdemaine, and to acquaint them with their parts, they haue in hand to play. Wherein the good cōceit of their scholler to apprehend her lesson well, to carry in minde what her Master hath said ouer, to apply it to her owne case, and to put it handfomly in yre, is a little required.

First, they omit no occasion, at all times, in all places, when they be together, & their schollers by their sweet side, to talke of the strangenesse of possession, of the wonders they haue seene in possession, of the many maruelous possessions they haue been at: and the *Echo* in all meetings is still possession. Then they tell ouer, and ouer, how wonderous strangely the parties possessed, whom they haue dealt withall, haue been affected: and

they lay ouer very treatably; particularly, and distinctly, the whole Catalogue of the actions, motions, passions, perturbations, agitations, gestures, tumblings, discoritions, deformations, howlings, skrikings, visions, apparitions, changes, alterations, speeches, & railings, that the parties possessed haue vsed, and practised in theyr seuerall fits.

Heare *Sara Williams* theyr scholler report her owne lesson in these words. *It was the ordinary custome of the Priests, to be talking of such, as had been possessed beyond the seas, and to tell the manner of theyr fits, and what they spake in them: also what vnlke sights they saw sometimes, and at other times what ioyfull sights: and how, when reliques were applyed vnto them, the parties would roare: how they could not abide holy water, nor the sight of the sacrament, nor the annointed Priests of the Catholique church, nor any good thing: how they would greatly commend hereticks: how the devills would complaine, when the Priests touched the parties, that they burnt them, and put them into an extreame heate: how sometimes they could smell the Priests. Heere is her lesson read ouer: and marke the scholler how well she conned it, and made application thereof. By the said tales, (said shee) shee well perceined, how shee might please them, and did frame herselfe accordingly, at such times as she well perceined, it was theyr intent that she should so doe.*

See her ex-  
amina:

Heare *Friswood*, *Saras* sister repeate her lesson by hart, that her good Maisters had said ouer to her, when shee came first to schoole. Her words are thus. *That the priests would be often talking in her hearing, of certaine women that were possessed beyond the seas: how the deuill in them could not abide the holy potion, nor the burning of hallowed brimstone, nor the applying vnto the of holy reliques, nor the presence, or touching of Cath: priests, nor holy water, nor the holy candle, nor the blessed sacrament: but would start at it, and say they burned, rage, and raile against the Priests, & commend vpon enery occasion those, that were the Prote-*  
sants.

*stant.* See how in time she could her lesson by hart, and profited in this godly schoole. By this meanes she learned, (as she saith) what to say, and doe when the priests had her in hand: that is, to start sometimes, when they brought rebukes vnto her, to pretend that she could not endure the presence of the sacrament. Marrie Friswood beeing a scholler, not of the quickest apprehension, did not con her lesson by hart the first day, (which cost her the setting on in the holy chaire for her dulnesse) but it was some six or seauen weekes, ere she found their meaning, and then (quoth shee) I began to find theyr iugling, and how that my selfe saying this or that, spake nothing, but what I had learned of the Priests.

Heare Anne Smith report, how shee learned her cue, to come into her fits. These are her words. She had been told by diuers (as she confesseth) how others had been troubled, viz: how in their fits they were greatly tormented: how they could not endure the priestes to come neere them: how when a Priest did lay his hand vpon any part of them, the said partie would be so hote, as though it would burne the to the bone: how the deuill in them would raile vpon the Catholiques, and greatly commend the Protestants: and many other such things.

Heare Ma. Maynie theyr chiefe scholler, relate how by degrees hee grew to his perfection in the iugling schoole. First (saith he) beeing at my L. Vaux his house at Hackney at dinner, in the dinner time there was much communication of the late possession, and dispossession of one Marwood by certaine Priests, and chiefly (if I do not forget my selfe) by Ma. Edmunds: the tales which were told of that matter seemed strange vnto mee, as what extraordinary strength he had in his fits, how he roared like a Bull, & many other such things. After this beeing at Denham, the women of the house came vnto me, and reported vnto me the manner of the fits of the two possessed in the house, describing them in such sort, as I was much amazed therewith.

*Then they permitted me to haue access vnto Sara Wil: whi she was in her firs, and enformed mee likewise of the manner how she, and others had been troubled: and when I had learned theyr humour, and perceiued as well by the rest, as by mine owne experience, what would content them, I framed my selfe accordingly.*

Loe here the Captaine of this holy schoole of legerdemaine tells you, what was the highest point to be learned in this schoole, and what was the perfection of a scholler, of the highest forme: to wit, to frame themselves iumpe and fit vnto the Priests humors, to mop, mow, iest, raile, raue, roare, commend, & discommend, and as the priests would haue them, vpon fitting occasions (according to the difference of times, places, and commers in) in all things to play the deuils accordingly, as Ma: Maynie heere saith, and his other play-deuils afore. As euery scholler in this schoole had the wit, and good grace to frame himselfe betimes, to the bent of his holy Maister, and to act his feates kindly, roundly, and artificially at a beck, so was theyr proceeding with him, or her more gentle, and mild. For if he could once read his lesson in his Maisters eyes and face, what needed any other hard horne-booke to beate about his head: but if he were dull, and slow, vnto this framing himselfe, and must heere his lesson many times said over by hart by the Priest, and yet could not learne his cue, or else not perfectly remember his seuerall changes, and keyes, why then hee must tast of the discipline of the schoole, to rouze vp his spirits better, & cause him entend his geare well; & that was the discipline of the holy chaire, (whereof ye shall heare anon) such a discipline, as by that time it had been tasted soundly but once, or twice, I suppose the deuill himselfe (if he could haue had the sence of it, that these poore schollers had) would rather haue chosen, to haue roared, fomed, & wallowed; and haue turned him into all shapes, as the priests would haue him, then

in casting out of Deuils. then euer to haue endured, the course of the same. But his chayre could not be spared, for many good offices, and therefore of that more at large heereafter.

page, 30.

#### CHAP. 9.

*Of the secrets, and strange operation of the holy Chaire, and holy Potion.*

**S** *Alue prisca fides tripodis*, saith the Poet to the enchanted seate at *Delphos*, which was so famous for the holy inspiration of the God *Apollo*, that his Prophetesse could giue no Oracle, except three were placed ouer that sacred stoole. We haue heere in hand, a more sacred enchaunted seate, which was so potent, and of so various vses, and offices, to our holy Impostors, as without it they could shew few, or no wonders, or miracles at all. And that is the blessed chayre, which I est-soones mentioned vnto you, which serued them to more good purposes, for their holy legerdemaine, then euer the chayre, or sword at *Delphos* did *Apolloes* priests. I should doe you wrong, if I should not first describe this blessed Engine barely, and nakedly vnto you, and there repeate you the manifold commodities, and delights of the same.

You shal haue *Fidd*: and *Sara* the reporters of it vnto you, who by reason of their wofull experience, haue best skill to doe it.

*At the end of the first Masse, (saith Fidd: Willis:) that euer she saw, which was said by Ma: Dibdale: hee told her, that now they would make triall, what was in her. And thereupon she being perfectly well, and telling Ma: Dibdale, and the rest as much, yet they would needes haue her sit downe in a chayre, which she did. Then they began to binde her with towells, whereat she greatly meruailed, and was there-with cast into a great feare, as not knowing, what they meant to doe with her: being in this case, Ma: Dibdale began to read*

See her ex-  
amin:



in his booke of Exorcising: and after a good while, seeing no other alteration in her, then the tokens of feare, which increased by reason of his words, and dealings, then they urged her to drinke aboue a pintie of Sacke, and Sallet-oyle, being hallowed, and mingled with some kinde of spices: when she tasted this drinke, which they termed, an holy potion, it did so much dislike her, that shee could drinke but a litle of it at once, her stomacke greatly loathing it, and then the Priest said: all that came from the deuil, who hated nothing worse, then that holy drinke: so as she was held, and by very force caused to drinke it vp at diuers draughts. Heere-vpon shee grew to be very sicke, and giddy in her head, and began to fall into a cold sweat: verily then beleeuing, that (as the Priest said) it was a wicked spirit, that caused her to be in such case: whereas afterwards, when she better had considered of their dealing with her, shee easily perceived, that the drinke they gaue her was such, as might haue made a horse sicke. This was the first part of the chayre-worke, and the second was sweeter then this. When her stomacke, head, and veines, were full of the holy drinke, then to take brimstone, and burne it in a chafingdish of coales, and by force to hold downe her face ouer the fume. Which broyling with brimstone Ma: Maymie confesseth he saw so butcherly practised vpon Sara Will: as hee had seene her face after it, looke more blacker, and swart, with the fume, then any chimney-sweepers did.

Now I present vnto your imaginations, Sara Will: sitting bound in a chayre (as poore wench shee often did) with a pintie of this holy potion in her stomacke, working vp into her head, and out at her mouth, and her eyes, nose, mouth, and head, stuffed full with the smoake of holy perfume, her face being held down ouer the fume, till it was all ouer, as blacke as a stocke, and think if you see not in your minde, the liuely *Ida* of a poore deuill-distressed woman in deede.

And heere, least good Father *Morgan* should take it

small part, that we leade him out of this deuillish worke, who had his greatest part in prescribing the perfume for the chayre; you shall first heare his *Des* touching the bill for the holy perfume: and then I shall be able to giue you a perfect receite, to make an horse possessed.

After his holy benediction; Page, 173. *Flag: Demon:* this is his perfume. *Accipiatur Sulphur, Galbanum, & cat.* Take brimstone; *Assa fatida*, Galbanum, S. Johns Wort, and Rue. All these things being hallowed, according to their owne proper, and peculiar benediction, must be cast vpon the fire, and the smoake thereof applied to the nosethrills of the possessed. Now you haue your full number of simples, take your whole bill, to possesse a horse with a deuill. Take a lusty young stond horse, and tye him with a big rope to a Smiths forge, take the *holy potion* compounded of Rue, Sacke, Drugges, and Saller-oyle *Ans* more then a pinte, put it with an horne downe into the horses throat, that done, take Brimstone, *Assa fatida*, Galbanum, S. Johns Wort, and Rue, burne them all together, vpon a chafing-dish of coales, apply the smoake so long to the nosethrills of the horse, till you haue made his face with the smoake, looke as blacke as the Smith: and if the horse doe not snort, flyng, some, curuet, and take on like a deuill, you may pay the Smith, for his holy drinke, and take the horse with you for your paines. There is neither Horse, nor Asse, nor Dogge, nor Ape, if he had beene vsed, as these poore seely creatures were, but would haue beene much more deuillishly affected then they. Neither is any man liuing (as I suppose) of that mortified patience, who would not be much moued with indignation, to heare the seely maides complain of the vsage of that holy infernall crue.

First, *Fidd: Williams* complaines, as ye haue heard in her relation, That it made her giddy, and cast her into a cold sweat. 2, That it cast her into a rage, and caused her

## A declaration of Popish imposture

to speake, shee will not what. 3. It did so intoxicate, and benum her senses, as in one of her fits, where-into they had cast her by their holy potion, and brimstone, there were two needles thrust into her legge, by one of the Priests (whereof in an other place) and shee wist it not, till after shee had recovered her senses. 4. For her complaining to them of their inciuill, & inhumane vsage of her by their potion and perfume: They had her to the chayre, and so plagued her with both, as being there-with wonderfully sick, shee fell into a swoond. 5. It was so loathsome a thing to the beholders, to see the holy potion giuen vnto them, that diuers Gentlewomen present, did weepe for pittie, to see them goe to their geare. 6. Shee was so haunted heere-with, and grew so weary of her life by this meanes: as shee cried aloude vnto her vncle, whom shee heard by chaunce on the other side of a garden wall: O good Vncle, helpe me from hence, for I am almost killed amongst them heere already, and shall not liue, if I continue heere long. 7. Being grown to great weakenes, and almost desperate, shee told the priests plainly, at the end of one of her fits, where-into they had cast her, by their drinks, slobber-sawces, and brimstone, that if shee had a deuill in her, they had best to cast him out: For (quoth she) if ener you torment me so againe, dispatch me, if you list: otherwise I will certainly by one meanes, or other, get away from you, and will tell my friends of all your proceedings, and dealings heere, both with me, and others. Thus farre Fidd Williams: and was Sana her sister, lesse beholding to their holy potion, holy brimstone, and the chayre? let her selfe tell you, who hath best cause to remember.

First, she saith, shee dooth not remember euery seuerall time, when they bound her in the chayre, but they troubled her very often, (praying God to forgiue them) and affirmeth, that when she came to the chayre, she was so vsed, as that euery time, if she might haue had her choise, shee would rather haue chosen to haue ended her life, then to haue gone  
into

into it. Secondly, that if at any time shee was past the use of her senses, it was by reason of the holy potion, they compelled her to take. Thirdly, that shee fell into the passion of the trembling of the hart, onely upon griefe of their bad usage of her. & that thorough that passion, shee did diuers times swoone. Fourthly, that they used their holy brimstone so much, as the stinke of it neuer went out of the chamber. Fifthly, that foule holy potion, made such an impression in her phancie: and the loathsomnes of it did so stick in her mind, as yet to this day she cannot endure the tast, nor sauour of any thing that was in the same. In so much, as about three yeeres since, she feeling a pangue of sicknes in the Market at Oxford, some of her neighbours at vnawares, gaue her a little Sacke: which as soone as she perceaued, shee fell to be very sicke upon it, and was constrained to lye there all night. The offence of the Sacke being the onely griefe that she had, after shee was recovered of her saide pangue. Sixtly, they would holde her nose, and face perforce, so neere ouer the smoake of brimstone, feathers, and such other stinking geare, that the very paine she felt, caused her to crie, and scrich very lowde, and to strngle as much, as possibly shee could, till her strength failed her. At one time shee was so extreemely afflicted with the said drinke, that her senses went from her, and she remained in a swoone: and after that, her head was so giddie with the potion, and her senses so troubled with the brimstone smoake, as shee spake, and babled many idle foolish words. Seauenthly, their chaire, potion, and brimstone perfume grew so hatefull to her sister Fidd, and so vntolerable to her selfe, as vpon her sisters suggestion, she attempted to runne from the house, and to wade through a brooke, halfe a yard deepe of water.

Thus much Sara Williams. And did Ma: Maynie, their prime professour escape, the chayre, the brimstone, and the blessed potion? That had beene great pity, the demill, alias Weston, loued him much better then so. Of whom Ma: Maynie complaineth, That he was constrain-

## A declaration of Popish imposture

ned by him to drinke most loathsome draughts of such confessions, as he had ready for him. And that sometimes they burnt such abominable stinking, and violent things, holding his nose by force over the smoake, as I think (quoth he) would haue made an horse mad. But in another place, he tells vs a shrewder tale of *Weston*, that holy deuill, touching this deuillish potion. God knoweth (saith he) whether *Weston* supposed I would haue taken some course, to haue shortned mine owne time, as constrained by some sort there-vnto, by the great weakenes, and wearines of my life. Is this an effect of your blessed loathsome potion, to driue *Fidd*, *Sara*, and *Mar: Maynie*, into a loathing of their owne liues: and to enter into a desperate resolution, touching shortning the same? Then holy gentle deuils, the Maisters of this deuil-tragedy, let me aske you a question, but it shall be in your care, that the Catholics, who hold you for holy ghostly fathers, may not heare: How many drammes of this holy potion had you giuen to the wench, that you wote of, whom you exorcised so long, till shee fell from off a paire of stayres, and brake her necke, whether for telling of tales; or that you feared after-claps; it is very probable, you had filled her head full of your holy perfume.

a Wench trok  
her neck  
down stairs

*Anne Smith*, was yet in a farre better case, then these for she confesseth, she was so gently eyed, and hampered, in the holy chaire, that she was compelled, for three yeeres space after she was released, to swaddle her body, for the very forenes she felt of their holy hands.

Gentle spectators, we haue held you some what long, ere our play begin: but now you see the deuils are come vpon the stage in their proper colours; *Belzebub*, alias *Weston*, and his 12 gracious assistants: For if the deuils themselues should haue deuised a deuillish potion, to haue intoxicated poore creatures, & cause them to play the deuils, they could not haue inuented a more potent potion then this. *Lucian* tells a tale, that the passengers

to hell are made to drinke a draught of a potion, that makes them to forget all they haue said, or done in their life: our *sygian* Impostors goe farre beyond that *sygian* lake, for they haue composed a potion, that brings not only a priuation of wit, memory, and senses, but makes their patients to scritch, tumble, and toare, like the devils in hell. And this (good man deuill-whipper *Mentyn*) as seemes, is the mysterie of your sweet compose, to fume a deuill out at a mans nose, like the smoake of Tobacco. Whereas your prescript is compounded of these delicate simples, *Brimstone*, *Asa fetida*, *Galbanum*, *S. Iohns Wort*, and *Rue*, *Porphyrie*, & *Iamblichus*, men acquainted with the nature, and disposition of devils, afore your whip had ere a stringe to it, doe affirme, that those forcible violent saours, and stinking odours, are the very delicacies for devils, and allestiuates to their noses. And that the deuill would not vouchsafe to come giue his Oracle at the *statua* at *Dodona*, vntill he were wooed by these delicious perfumes. Those devils of that climate, are belike of an other temper, then these. And yet your task, or else let me tell you widdes you nether meant (good man) to scare out a deuill by these filthy fumes, but to scare poore soules into the fashion of devils, by these pestilent fumigations.

CHAP. II.

The strange names of their devils.

Now that I haue acquainted you with the names of the Maister, and his twelve disciples, the names of the places wherein, and the names of the persons vpon whom these wonders were shewed: it seemes not incongruent that I relate vnto you the names of the devils, whom in this glorious pageant they did dispossesse.

Wherein, we may call vnto *Porphyrus, Proclus, Tamblicus*, and *Trismegistus*, the old Platonicall sect, that conuerfed familiarly, and kept company with deuils, and desire their help to expound vs these new deuils names: and to tell vs at what solemne feast, and meeting in hell, these deuils were dubbed, and halowed with these new strange names. It cannot be but our holy deuill-cruie had surely met with *Menippus*, proclaiming himselfe new come out of hell: *ad sum profunda Tartari emissus specu*: Else they could neuer haue beene so deeply lighted, and acquainted with the Muster-booke of hell. Or else it may seeme that our vagrant deuils heere did take theyr fashion of new names from our wandring Iesuits, who to dissemble themselves, haue alwaies three, or foure odde conceited names in their budget: or els they did so plague the poore deuils with theyr holy charmes, and enchaunted gear, and did so intoxicate them with their dreadful fumigations, as they made some so giddy-headed, that they gaue themselves giddy names, they wist not what. Or else there is a confederation between our wandring Exorcists, and these walking deuils, and they are agreed of certaine vncouth non-significant names, which goe currant amongst themselves, as the Gipsies are of gibridge, which none but themselves can spell without a paire of spectacles. Howsoeuer it is, it is not amisse that you be acquainted with these extrauagant names of deuils, least meeting the otherwise by chance, you mistake them, for the names of Tapsters, or Iuglers.

First then, to marshall them in as good order, as such disorderly cartell will be brought into, you are to vnderstand, that there were in our possessed 5. Capitaines, or Comaunders aboue the rest: Capitaine *Pippin*, *Marwoods* deuill, Capitaine *Philpot*, *Trayfords* deuill, Capitaine *Maho*, *Saras* deuill, Capitaine *Modu*, *Maynies* deuill, and Capitaine *Soforce*, *Anne Smiths* deuill. These were not

See the  
booke of  
Miracles.



not all of equall authoritie, & place, but some had more, some fewer vnder their commaund. *Pippin, Marwoods* deuill was a Captaine; (marry, either cashierd for some part of bad seruice hee had done, or else a male-content standing vpon his worth) like some of our high Puntillios, scorned to fort himselfe with any of his ranke, and therefore like a melancholick *Prinado*, he affects *Marwood* to lie in the fields, and to gape at the Moone, and so of a *Cesars* humor, he raignes in *Marwood* alone.

Captaine *Philpot, Trayfords* deuill, was a Centurion, (as himselfe tels you) and had an hundred vnder his charge, Mary he was (as seemes) but a white-liuered deuill, for he was so hastie to be gone out of *Trayford*, for feare of the Exorcist, that hee would scarce giue him leaue, beeing a bed, to put on his breeches. The names of ther punie spirits cast out of *Trayford* were these, *Hilco, Smolkin, Hilloo, Hiaclito*, and *Looffie huffe-cap*: this last seemes some swaggering punie deuill, dropt out of a Tinkers budget. But *Hiaclito* may not be slipped ouer without your obseruation: for he scorning a great while (as the Author saith) to tell his name, at last he aunswered most proudly, *my name is Hiaclito, a Prince, & Monarch of the world*. And beeing asked by the Exorcist, what fellowes he had with him: hee said that *hee had no fellowes, but two men, and an vrchin boy*. It was little bebecoming his state (I wis) beeing so mighty a Monarch, to come into our coasts so skuruiely attended, except hee came to see fashions in England, and so made himselfe priuate till the Exorcist reueald him: or els that he was of the new Court cut, affecting no other traine thē two crasie fellowes, and an vrchin butter-flie boy.

*Soforcè, Anne Smiths* possedent, was but a musty deuill; there was neither mirth, nor good fellowship with him, affecting so much sullenness, as he would hardlie speake. Yet as all melancholike creatures vse to haue, he had a reslie trick with him. For whether *Alexander* the Apothe-

## A declaration of Popish imposture

Apothecarie had put too much *Assa Fetida* in the fumigation for the deuill, or had donee the deuill some other shrewd tunc with his drugges; sure it is that *Alexander* the Apothecarie, riding one day towards London, to fetch more Priests to *Denham*, his horse fell a plunging, and *Alexander* came downe: and returning to *Denham*, hee constantly affirmed, that it was *Anne Smiths* deuill, that playd the lade with him.

*Modu*, Ma: *Maynies* deuill, was a graund Commaunder, Muster-maister ouer the Capitaines of the seauen deadly sinnes: *Cliton*, *Bernon*, *Hilo*, *Motubizanto*, & the rest, himselfe a Generall of a kind and curteous disposition: so saith *Sara Williams*, touching this deuils acquaintance with *Mistres Plater*, and her sister *Fid*.

Booke of  
Miracles.  
page, 42.

*Sara Williams* had in her at a bare word, all the deuils in hell. The Exorcist asks *Maho*, *Saras* deuil, what company he had with him, and the deuill makes no bones, but tels him in flat termes, all the deuils in hell. Heere was a goodly fat *otium* this meane while in hell: the poore soules there had good leaue to play: such a day was neuer scene since hell was hell: not a doore-keeper left, but all must goe amaying to poore *Saras* house. It was not kindly done of the deuils, to leaue the poore soules behind, especially going to make merry amongst theyr friends. But what if the soules had fallen a madding, or maying as fast, as the deuils, and had gone a roming abroad amongst their good friends, had not this (trow we,) made a pretie peece of worke in hell?

And if I misse not my markes, this *Dictator Modu* saith, hee had beene in *Sara* by the space of two yeeres, then so long hell was cleere, and had not a deuill to cast at a mad dogge. And soothly I cannot much blame the deuils for staying so long abroad, they had taken vp an Inne, much sweeter then hell: & an hostesse that wanted neither wit, nor mirth, to giue them kinde welcome.

Heere, if you please, you may take a suruay of the whole

whole regiment of hell: at least the chiefe Leaders, and officers, as we finde them enrolled by theyr names.

First *Killico, Hob*, and a third *anonymos*, are booked downe for three graund Commaunders, euery one hauing vnder him 300. attendants.

Booke of  
Miracles.  
page, 34.

Coronell *Portirichio* had with him two Captaines, & an hundred assistants, and this he affirmes to be true vpon his oath taken vpon the blessed sacrament, & then you must belieue him: an admirable new way to make the deuill true, and cock-sure of his word, to offer him an oath vpon the blessed sacrament, and then dog with a fiddle. But the deuill is like some other good fellowes in the world, that will not sweare, except he allow theyr Commission that tenders him his oath: and Commissioners for the deuill, are onely holy Exorcists, and then it must be the sacrament of the Masse to, else I wis it is not all worth a beane.

*Frateretto, Fliberdigibbet, Hoberdidance, Tocobatto* were foure deuils of the round, or Morrice, whom *Sara* in her fits, tuned together, in measure and sweet cadence. And least you should conceiue, that the deuils had no musicke in hell; especially that they would goe a maying without theyr musicke, the Fidler comes in with his Taber, & Pipe, and a whole Morice after him, with motly visards for theyr better grace. These foure had forty assistants vnder them, as themselves doe confesse.

Page cod.

*Lustie Iollie Ienkin*, (an other of *Saras* Captaine deuils names) by his name should seeme to be foreman of the motly morrice: hee had vnder him, saith himselfe, forty assistants, or rather (if I misse not) he had beene by some old Exorcist allowed for the Master setter of Catches, or roundes, vsed to be sung by Tinkers, as they sit by the fire with a pot of good Ale betweene theyr legges: *Hey jolly Ienkin, I see a knaue a drinking, et cat.*

*Delicat*, an other Captaine, or vicenaris in *Sara*, hauing

## A declaration of Popish imposture

ving vnder him twenty assistants, seemes by his English name to be yeoman of the Sprucery, to see the devils motly visards, after they were soiled with Brimstone, and sweat, to be brusht vp, and kept sweet, neate, & cleane. These were the Officers, or Commanders names, that had taken vp theyr lodging in *Sara Williams*, now the many, rascality, or black-guard of hell, were God knows how many in her: for all were there tag, and ragge, cut and long-tayle, yet diuers of them it pleaseth the holie Exorcist to commaund theyr names to doe them some grace, others he lets goe out, leauing no names, but an ill fauour behind the. The names of such as the Exorcist thought good to fauour, were these, *Pusse*, and *Purre*, the two fat devils, that had beene coniurd vp for mony, anno 84, and would not home to hell againe, till good company came for them. *Lusie Dickie*, *Cornard-cappe*, *Nurre*, *Molkin*, *Wilkin*, *Helmodon*, *Kellucocam*. These were like the *Sporades in via lactea*, hauing neither office, order, nor ranke; all these were *Saras* devils.

*Maho* was generall Dictator of hell: & yet for good manners sake, hee was contented of his good nature to make shew, that himsele was vnder the check of *Madu*, the graund deuil in *Ma: Maynie*. These were all in poore *Sara* at a chop, with these the poore soule trauailed vp and downe full two yeeres together; so as during those two yeeres, it had beene all one to say, one is gone to hell, or hee is gone to *Sara Williams*: for shee poore wench had all hell in her belly. And had had it still to this day for any thing we know, if it had not pleased *Fas Weston*, and his twelue holy disciples, to haue deliuered her of that deuil-childe. But of this you shall heare hereafter: now I may proceed.

## CHAP. II.

*The reasons why sometime one deuill alone, sometimes an  
100, sometimes a thousand are, cast out  
at a clap.*

**Y**OU haue formerly heard of the names of the Priests,  
ground rectors of this Comedie, and lately of the  
names of the deuils, their Cue-fellows in the play:  
good order seemes to require, that I should marshall  
them together, as birds of a feather: but I choose rather  
to violate good method, & put my selfe vpon my Rea-  
der, then to offend our *deuill-mastix* by such an vn-  
pleasing combination. Now because some may won-  
der how it commeth to passe, that hell in this *Iubile* was  
broken vp, & that such millions of deuils, like Herrings  
in a barrell, were packed vp in *Sara Williams*, and the  
rest, and sometimes one alone, sometimes fixe, some-  
times 900 were cast out together, and yet *Maho* with  
a million of assistants left still behind: this contains  
many mysteries, as fit to be learned, as the rest. We will  
consider these two heads a funder, for the worthines of  
the matter: first, why these deuils are said to be so ma-  
nie; next, why sometimes one, sometimes many are  
said to be cast out at a time.

In the first, our holy deuill-charmers haue the vantage  
of *Thinkers*, and *Surgeons* by much: For these, the one  
hath his certaine number of holes to mend, and the o-  
ther his certaine number of sores to salue, and when he  
hath done, except by some prety knack in his budget,  
he can multiply one hole in foure, and the other draw  
one sore into fixe, he is in danger to be out of worke: but  
our holy budgetters hauing to deale with deuils, in na-  
ture inuisible, and in number innumerable, doe wisely  
provide so many to be packed vp in one patient toge-  
ther, as except hell it selfe be drawne dry, they can ne-

uer want worke.

*Sara Williams* was a patient, that pleased their handling well, and therefore shee was furnished with all the devils in hell at a clap; so as if *Hercules* himselfe had beene in this hell, there had beene worke enough, both for him, and his club. The casting a deuill out of *Sara*, was like the drawing of a bucket of water out of a Well, it made the deuill spring the quicker, and like to cutting of one of *Hydraes* heads, which made seauen more to arise in his place.

This ground must be well layd, and this principle wel conned by all the professors of this black Art, that they be sure of hell, and devils enow in the party at first: which being not well aduised of by some simple witted men of ours, late probationers in this science, they were enforced for enlarging their worke, to bungle it out wofully, and to say that the devils they had cast, did rebound backe againe, and so made them new worke to begin againe; which by this prouision of thrumming in devils at the first, might most easily haue been auoyded,

Secondly, this deuice of an huge many of devils to be in one party, serued them, as a shelter against what wind or weather so euer. If the parties they had in handling, grew weary of their occupation, as loathing their drugs, fearing their tortures, and hating their cosenage and so were like to breake from them, and to tell tales out of Schoole, they had (by this deuice) their euasion at hand. There were yet many devils in the party, for sooth, and it was not he, or she, that so said, but the deuill: so as if he saith any thing in opening their legerdemains, hee shall be possessed as long as he liues, and then may he say, and sweare what he will, for hee shall be no more credited; then *Pippin* their deuill, and that which would anger any poore soule at the hart, what so euer he doth, or saith, it must not be he, that so doth, or saith, but the deuill.

in casting out of Devils.

page, 53.

Let poore *Sara Williams* giue you instances of this. Reade her  
examin:  
She grew so farre discontented with their *holy potion*, and their chayre, as she begins to speake bugs words, and tell them *she would complaine*: the priests had their ward-word ready: *it was not Sara, but the deuill*, that so spake, because he could abide no Catholique priests.

She attempts to take her heeles, and runne away from them, the common voyce was, *it was not Sara, but the deuill*: she did not runne, but was caried by the deuill. She smiles, and it must not be she that smiles, *but the deuill*. She weepes, and she was borne downe, that it was not her selfe, that wept, *but the deuill*: so as she said, *she was at her wits end*, fearing (as seemes) so much as to mutter, hum, or spit, for feare the priests should make it not of her owne spitting, but the deuils. This deuise is in reede of all the Orators in the world, to free them from imputation, and to secure their iugling: for say a nie thing distasting to them, and to their holy crue, ye shall be sure to haue the deuill put vpon you for your labour, & they haue seuerall spirits to command for their bayards, to beare their seuerall fardles of crimes. Tell them that they are Impostors, and deserue to be branded on the foreheads with the Character noting their trade: Loe, say they, it is not you, but the spirit of malediction. Put them in minde of their deuill daliance, with *Fidd*, and *Sara Williams*: it is not you, but the spirit of lust. Note their factious ambition in seeking soueraignie, & commaund: it is not you that so speake of them, but the spirit of pride: and not onely words, and speeches, such as they liked not well, but euen actions, motions, iestures, and cariage of the body, if it make any thing against their lewd iugling, shall be branded with no other stampe, then *the deuill*.

You may see a pretty peece of this puppet-play, (and so iudge of the rest) acted betweene Ma: *Maynie*, the dumbe Actor, and *Weston* his Interpreter. See Maynies  
confels.

*March*

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## A declaration of Popish imposture

Ma: *Maynie* the Actor, comes mute vpon the stage, with his hands by his side, and his haire curled vp. *Loe beere* (cries *Weston* the Interpreter) comes vp the spirit of pride. Sodaynly the mute Actor cries out, *Ten pounds in the hundred, that voyce* (cries *Weston*) is the voyce of the spirit of avarice. *Maynie* makes a scornfull face, and that is the spirit of Enuie. He bends, & knits his browes, and that is the spirit of Wrath: he yawnes, & gapes, and that is the spirit of Sloth. Thus *Weston* in Ma: *Maynies* face reades you the deuils, that are the seauen Authors of the seauen deadly sinnes: and as many deuils (if he list) can he shew in any Protestants face at any time he pleases; all, or most of vs in his opinion, being really possessed with deuils.

For the second point: why sometimes, a deuill alone, sometimes an 100, sometimes a thousand, are blowne out at a clap; there are two waighy reasons attending that deuise. One is to aduance heereby the reputation of some man of especiall note, and credite amongst them, who must be their *Hercules*, to controule with his club the monster maister-deuils of greatestt potencie, and commaund. Euery plodding priest could cast out an vrchin, or boy deuill, the rascall guard that attended Prince *Hiachto*: but *Modu* the Generall of *Styx*, with his seauen Colonels vnder him, the seauen maisters of the seauen deadly sinnes, must be a monster reserued for *Westons* owne club, and none but his. And whereas euery fiding Exorcist in his holy coniuration, did vse the holy *amice*; *Weston* for the solemnity of the action, and his better grace, must come vpon the stage more solemnly adorned with the holy *Atbe*, or an holy Cope, and other consecrated geare. And the deuill many times of his owne good nature, or else vpon some speciall acquaintance betweene him, and the priest, expressly tells by whom, and by no other he will be cast out: and then he alone must be gotten to come, and (to make the deuill

deuill no lyer) he must gippe the Gudgin, and hit the Woodcocke on the bill, and the other scurvie crue of Exorcists must hold him the candell. Learned *Thyrcus* tells vs, page, 67, *de Daemon* : that the foule deuill that possessed one *Malachia*, had vowed he would not out, till *Fa: Benardine* were gotten to come, who no sooner appeared, but the deuill shewed himsele a man of his word: for hee slinkes closely away, like a dogge at the sight of a whip.

A second vse they haue of this huge difference of casting out sometime one alone, sometime a whole million of deuils, farre more passing, and precious, then the former. And that is, to grace by this drift, and to blaze the vertue of some new Saint, and new greene reliques, as yet not growne into credite in the world: Marie it must be especially of such a Martyr, or Saint, of whose vertue and sanctitie, there is greatest cause of suspicion abroad, whether the good man were a slye lugler, or a holy man in deede. And this suspitious Saint, or his cast relique, shall worke you a wonder beyond God his forbid cleane.

It was sufficient for the gracing of *Campion* amongst the Catholiques in England, with whom he was in especiall reputation, that his girdle, which came from *Ierusalem*, & was worne at *Tyburne*, should at the first touch of the party possessed, stunt the deuils wits. Where-vpon *Westons* acclamation to the Spectators, was this: *Testes estote clarissimi patris Campiani Martyri, cuius hic vel minutissimus funiculus tantus illi facies miserat: Beare witnes, I charge you, of the most worthy Martyrdome of good Fa: Campion, whose simple girdle hath cast the deuill into such a heate.* Marie for that *Ignatius* their founder hath many enemies in the world, and is lately called into question for a ground cheater: to grace this *Monsignior*, and to bring him into credite, he must doe transcendent miracles, strained vpon such a key, as our blessed Satiour, and

## A declaration of Popish imposture

and his holy Ap: neuer came neere. And for this purpose to divulge this Founders deitie, there is composed a Diarie of all his diabolicall (I meane hyperbolically) wonders, done by that worthy Mountebanke, both aliue, and dead?

First for his better credit, the deuill himselfe proclaimes him to Fa: *Baptista Perufo* for a Saint in heauen, and I trust you will not doubt of it, since it comes from so holy an Oracle, as the deuils own mouth, and therefore I wonder the Pope doth so long stand out. At *Maurisca* hee lay 8 dayes in a trauunce, without all signe of life, saue the beating of his hart: in his prayer, he saw Almighty God, and his sonne, standing by him with his Crosse vpon his shoulders, and hee heard Almighty God commend him, and his company, to the protection of his Sonne. Thus farre agree Fa: *Ignatius*, and the deuill.

At *Sena* the deuils durst not looke vpon his picture, but hung theyr heads in theyr bosomes for very pure shame. His picture in *Malacia* scared away a deuill: his picture in paper at *Madena*, pinned closely vpon a wall, skared away a whole troupe of deuils out of foure women possessed: the bare pronouncing his name at *Rome*, skared out 2 legions of deuils. A peece of his coife that hee wore, heales a woman of the phrensie: a peece of leather, that he vsed at his stomack, cures the plague: a peece of his hayre-cloth, purges an holy Nunne in the space of a yeere, of 100. stones: a peece of a relique of his, close shut in a boxe, burnes a deuill, and makes him to roare the bredth of a chamber of: a peece of a relique cast into the sea calmes the waues, and stills the windes. But the bare subscription of his name in a morsel of paper passeth all the rest. This written in a patch of paper, & brought vnto the partie, heales the tooth-ache, the crampe, the gowte, the Sciatica, the Leprosie, the skuruius, and being layd vpon the belly of a woman, that hath

hath endured her paine of trauaile two, three, or foure dayes, and is past all hope of life, takes away her paine, facilitates the birth, and recouers her life. A sweet protecting Saint to that sweet sex, the syllables of vvhose name are of more potencie, and sauing health, then the sacred syllables of the blessed name of our euer blessed Sauour was euer read to be of. *Spēctatū admīssū rīsum teneatīs*. Is it not a wonder aboue all wonders, that any man should looke vpon these Antick wonders, without a wonderous laughter: *hic nebulo magnus est, ne metuas*, this foule wonder-maister is too full of wonders, euer to be good.

CHAP. 12.

¶ Of the secret of lodging, and couching the deuill in any part of the body that the Exorcist pleaseth.

THE great skar-buggs of old time, as *Hercules* and the rest, had a great humour (as the Poets faigne) to goe downe to *Styx*, and to visit hell, to see *Pluto*, and his vglie ghosts, and to behold the holes, and dennes, where hee lodged his blacke guard. Our holy skar-deuils, if they had liued with the, would haue eased them of that paines: for they would haue shewed them hell, and deuils heere aboue, and haue carried them with a wet finger to their cabines and lodges: and you shall find very deepe, and waightry reasons of this.

*Mercurie* prince of Fairies had a rodde giuen him by *Iupiter* his Father, whereby he had power, not onelie to raise vp, and driue afore him, what ghosts hee pleased, but also to remaund, and still with the same rod, as many as hee list. The holy Romane Church hath as potently armed her twelue Worthies of hell, and *Weston* their Blacke prince, as euer *Iupiter* did arme his sweet sonne, giuing them a power not onely to call vp, driue, and puffle out with theyr breath, as many deuils as they

A declaration of Popish imposture pleased, but also to controll, cap, lodge, & couch them as stil as a curie at the sound of his Maisters whippe is couched vnder a table. By that time I haue opened you the causes and secrets of this, and haue shewed you their seuerall lodges and formes, I doubt nor, but you wil be able to tel me more newes from hell.

It is a poynt in the blacke art of deepest skill, and power, not to raise a spirit, but to be able to rule, and couch him safely and well: and in this holy infernal science of casting out deuils *Thyreus* tells vs, that *deuils be not all of a nature, quality, & sife, some be watry, some ayrie, some fierie, and some sauour of the earth: the watry and ayrie, doe tast of theyr element, and be easily mooued, the fierie, are more fierce, and the earthy, like melancholicke men, more sullen, not easily contrould.* See this exemplified as cleerly in our patients, as the nose on a mans chin.

*Soforce, Anne Smiths.* deuill, was a fullen, and silent spirit (so she herselfe records him) and could hardly be gotten by all dreadful cōiurations so much as to speake. Captaine *Maho* in *Sara*, was of a fel, & furious moode; and many times, when he was hunted vp into her body, grew there so vnruely, and outragious, that the Exorcists seemed to feare least her bowels would burst. Then was all hast made to get him downe againe, which sometime was done with good seeming toile, difficultie, & sweat, that when it fel out pat, as the deuill, & the priest would haue it, it bred in the poore sillie spectators a wonderful admiration of the dignitie of the priesthood, and power of the Catholique Romish Church.

*Sara* their apt scholler, acted this scene commendably well: where after a fore skirmish between the Exorcist, and the deuill, or *Sara*, and the Priest: the deuill was with much a-doe commaunded downe into her foote: but in an another scene shee hit the needles eye, where after a hote, and fore encounter, all the spirits with much adoe being commaunded to goe downe into her left  
foote,

foote, they did it with vehement trembling, and shaking of her leg, to the great admiration of many of the standers by, seeing the power of the Catho: Romish Church: the partie crying that *her shooe would not be able to hold them all*: heere this act of lodging the deuill had a *plaudite* in the midst of the play.

Secondly, who can but mate his wit with wonder, hauing no more wits then one, and stare out his eyes with amazement, hauing but two, to see the poore deuill brought into such a taking, and to sauour so rankly, lying at vntrussie, that he would faine be gone out; and shal see the tyrannical, dreadful power of an enchaunting Priest, by his remaunding might, to keepe him in still in spight of his nose, and to commaund him, for his more disgrace, to take vp his lodge in a homely place, of which you shal heare heereafter, if it be not too foule. Would not some tender-hearted body, in pure pittie of the deuils cry, take of the priest, and let the poore deuill be gone: as I haue heard of a good natured gentleman at *Parish-garden*, that cryed, take off the dog for shame, and let the poore Beare alone. Pittiful *Hiachto*, vvould rather then his life, for pure feare of the priest, haue slunke out of *Trayford* behinde, but it would not be, he must be stayed vntil hee had his payment. Yea *Maho* himselfe was taken downe so low with the deuill-squirring potion, that he would haue giuen all the poynts at his hose to be gone: and *Dibdale* would none, but commaunds him to his lodge, vntil the Brimstone by some dreadful enchauntment were made hote enough, to scald his breech soundly: heere this lodging-power was more dreadful to the deuill, and astonishable to the people by ods then the disposseising was.

Thirdly, this commaund to lodge would at no hand be spared, for by this they made sure to haue a deuill ready at a trice at all affaies, to furnish out the stage: whō, beeing safe lodged, they caried about with them from

place to place, as the Juglers vse to carry a Bee in a box, or an ape in a string, or puppets in a pageant, to squeale, skip, and tumble, wheresoeuer they pitch downe theyr trusse.

You shal heare an act of this puppet-play performed betweene a priest, and a wench, as it is deposed vppon oath, for a tast of the rest. There was a priest not many yeeres since in *Lancashire* in the habit of a gentleman, who carried about with him (as Tynkers doe their bitches) a wench, pretended by the priest to be possessed: this wench at euery safe station (where there was course of simple people, the founders of miracles) hee presents to play her pranks, and his fashion was this. When it was a full Court, out brings he his *Mattachine*, and places her in a chayre, and then approching demurely to her, takes her by the toe, and then dialoguizes with the deuill according to his pleasure. The end of the dialogue between the priest, and the deuill, is a remaund of the deuill to his lodge; which (to auoyde inquam, and inquit) I haue presented you in both theyr person, speaking sweetly together.

See the record.

Pri: I commaund thee to goe to the place appointed, and that thou doe not hurt her in thy going downe, nor make her sicke in body, nor minde.

Wo: Fie vpon thee, hee is in my knee.

Pri: I commaund thee to thy place appointed, thou damned fiend.

Wo: Oh, hee is in my great toe.

Pri: Goe to the place appointed thou damned fiend.

Wo: Oh, he is in my toe next to my little toe.

Pri: Goe to the place appointed thou damned fiend.

Wo: Oh fie vpon him, he is in the toe next the great toe.

Pri: I commaund thee to goe into the dead of her naye:

With that the deuill gaue a rush vp into the womans body, as though hee would haue torne her in peeces: then the priest commaunded him to goe downe

fiend



fiend as he was, otherwise his Iudge would damne him into the bottomlesse pit of hell: and with that the woman confessed, that the deuill was in the place appointed. Then the priest charged him that he should lie there, till the next exorcisme to be holden by him, or some of his brethren.

I doe verily suspect this wonder was acted somewhat neere *Gotham*, and that the spectators were the posteritie of them, that drowned the Eele: that neuer an vnhappy fellow in the company shewed so much vnhappy wit, as to offer to take a knife, and pare away the deuill, lying in the dead of the nayle, and throw him into the fire, for acting his part so baldly: but I nothing doubt, but the deuill-maister priest would haue had an eye to this, least he, or some of his brethren, at the next exorcisme holden, should for want of a deuill, haue spoiled a good play. And would not this haue spighted any deuill, to be thus hardly handled by a priest; to be turned out of his warme nest, where hee cabined in the wench, and to be lodged at little ease in the edge of her nayle, next to wind, and weather, where hee must lye for a skour, like the Sentinel in a watch, and suffer euery boy to play bo-peepe with his deuillship, and he not able to stirre eyther out or in. O that *Will Sommer* had come to this pleasant bargaine betweene the Exorcist and the deuill, how handfomly would he haue belaboured them both with his bable, for playing theyr parts so handfomlie.

But this was but a peddling Exorcist of the rascal crue, who wandered like a chapman of smal wares, with a wench, and a trusse, beeing neuer free of his companie. Our wardens of the science had a little more art to lodge theyr deuils. Such an art of lodging they had, and some of theyr lodges so obscure, and retrayte, as none but a priest, or a deuill could euer haue sented it out. Some of these deuill-lodgers, in *Sara*, and *Fid*, without a praface of deprecation to your modesty I must not

once name, for feare of check from your chaste eares, and a change of colour in mine inke and paper, at such vn-couth termes. I will onely leape over this kennell of turpitude, with a note of vnfaurie smels, and remit you to that clause of *Sara Williams* relation, who as a woman hath touched it as modestly, as she can, giuing vs to vnderstand, by her timorous declaration, that our holy order haue a ticket from his *Hol:* of Rome, to harrow hell it selfe, and be neuer the worse.

It was wisely cauteled by the penner of these sauory miracles, in the end of his booke, why *Sara* being a seely young innocent wench of 16 yeeres, should be more deuil-haunted, then any of the possessed men: there was a pad in the straw, the poore man would faine haue out. But a Sceptike will make an other *Quere* to our holy order to soile: how it comes to passe, that wee reade in auncient possessions of old, of moore men to be possessed, then women, and now in these nouell vpstart miracles from Rome, still it is the ill hap of more women to be haunted, then men. This sore being salued with a little blessed oyle from Rome; an other doubt wil arise, what the cause is, why our holy order hauing vnder their holy hands, not onely *Fid, Sara,* and *Anne Smith*, women, but *Trayford, Marwood,* and *Ma. Maynie*, that were men, there is no mention at all of common lodging, and couching the deuil in a peculiar part of the body, but onely in the wenches.

Let vs goe to old *Lockwood, Mengus* their maister, & loke vpon his Canon, for couching, & lodging of the deuil, and happily we may thence pick out some English to this purpose. In the seauenth formidable exorcisme of his deuil-whip: his Canon lyes thus. *Si energumenus non fuerit liberatus, et tamen urgente necessitate dimittenda sit coniuratio, tunc praece omnibus spiritibus remanentibus in corpore, eos cogendo ut recedant à capite, et corde, et stomacho, et descendant ad partes inferiores corporis.*

Mengus,  
Flag. Dæm:

Heere

Heere you haue the Canon for lodging the deuil, that you be sure to lodge him not in the head, nor stomach, but in the inferiour parts. An excellent prouiso, teaching vs, that the deuil is of the nature of a cup of new strong Sack, that cannot hurt a man, if it be kept out of his stomach, and head. But old *Lockwood* knew, what he did, in assigning the inferiour parts for a peculiar lodge for the deuil. This was the traynd sent, he knew his dogges were old suerf-by at this, this was the haunt they would not be halowed of. Let *Sara Williams* be my Interpreter for the rest: *Sometime* (the faith) *they lodged the deuill in her toe, sometime in her legge, sometime in her knee. Sometime, &c.* Let the deuil, and his holy charmers make vp the rest.

See her examination:

Fie holy Fathers fie, is this the traile sent you so greedily pursue with full crie, and open mouth? Is this the game you hunt, called gayning of soules? Is this the haunt you quest on in Italy, Spain, & England? Is this the foile you sent so hotely, that neither Sea, nor Land will make you at a fault, but that you call vpon it still, ouer hill, & dale, through thick, and thin, and make good the chase through Colledges, Cloysters, Palaces, houses: yea euen into hell it selfe, & thence start the deuil, and hunt him a fresh, and lodge him with *Sara Williams*, in such muses, conny-beries, and holes, as the poore deuil, but for your hote pursuite, would neuer haue come in? It is wel that you quit the deuil with gaining of some store of soules for hell, else can I not easily see, how you could readily make him amends. It is high time to call of from this vnsauory trayle. Alack poore honest deuil, in this case farre more honest, then the priest, that would not downe into his lodge, without much adiuration, toyling, and sweat: was it any meruaile, considering he was to be commannded into so vnseemely a lodge.

## CHAP. 13.

*§ Of dislodging, rousing, and hunting the deuill, by the dreadfull power of the presence, approach, and bodily touch of a Priest.*

**T**HEY that delight in hunting, being men of quality, and sort, when they would entertaine their friends with that pleasing sport, doe vse to haue an Hare-finder, who setting the Hare before, doth bring them speedily to their game. The company was many times great, and the strangers of note, that resorted to see, & wonder at this coursing of the deuill, and it was accordingly provided by the Hunt-masters of the game, that they had a deuill ready lodged against any solemne hunting day, that the spectators might not be delayed with tediousnes, before they came to their pastime. Thus all being seated, and standing at gaze for the game, the next office was to stirre, and rouze the deuill, that the people might behold, how he would bestirre himselfe. Vnto this they haue many potent Engines, & meanes, some whereof had the ability both to course, and expell the deuill: but of the fearefull act of expelling I meane not heere to speake, but onely of their various powerfull vertues of rousing, chafing, and chafing the deuill.

These dreadfull super-infernall powers doe flow either from the priests owne person, or his adiuncts. In his person we consider his bodily presence, & approach towards the possessed, his breath, his touch, his parts. His adiuncts are either belonging to his person, as his hose, his gloues, his girdle, his coysse, his rags; or cōmon to his office, as holy water, holy oyle, the holy candell, hallowed brimstone, the holy potion, *Anemaries*, inuocation of Saints, the holy Crosse, the stole, the amice, the blessed Sacrament, and the corporall presence of

our

our blessed Lady. Of these infernall whips, according to their severall dignities, and worth.

For the first, we are to vnderstand, that it is otherwise betweene a Priest, and a deuill, then it is betweene an Hound, and an Hare: For an Hare, if she be formed, will sit sure, though the Hound doe trayle neere her, and call hotly on the sent: but the deuill stands in such bodily feare of the presence of a Cath: priest, that as soone as he comes in to the roome, where the possessed is, he begins sometime to startle, and if hee approach neere, he rages as he were mad. Nay, many times hee will not endure his presence at all, (notwithstanding we reade that the deuill is so bold, as he dares to come into the presence of Almighty God) but he skuds out of the possessed, as soone as euer he heares but tydings of the priests comming.

*Gordianus* the Emperour had a daughter possessed with a deuill, and hearing that they had sent for *Tryphon* to come, and exorcise the mayd, the deuill did not endure forsooth to looke him in the face, but trusses vp, and away, ere the holy man could come. Some stay till the Exorcist be come within view, fearing (as seemes) cosenage, least for one an other should come: and as soone as he sees by his nose, that it is his good Maister in deede, he slips closely away, without taking any leaue. Thus did a whole legion in a young man serue Bishop *Arnolphus*: *Que max viso Arnolpho episcopo discessit*, *Ibid* faith *Thyrens*: no sooner had the deuill descried his good face, but he was gone.

Some punie rash deuil doth stay till the holy priest be come some-what neere, as into the chamber where the demoniack doth abide, purposing, as seemes, to try a pluck with the priest, and then his hart sodainly failing him (as *Demas*, when hee saw his enemy *Clinias* approach) cries out, he is tormented with the presence of the priest, and so is fierd out of his hold, to his greater disgrace,

disgrace.

This is an huge vertue in a priest, that casts so farre off: we doe not reade that the demoniacks in the Gospel, did euer thus skud from our Sauour Christ; but that is to little purpose. God needed not so much to grace his sonne, who by the power of his Diuinity, was able to manifest himselfe, to be the power of God: but our Exorcists being deemed in most places of the world, for no better then iugling mates, there is great reason pardy, they should be graced with more gracefull miracles, then euer were accomplished by our Sauour Christ.

This frightening and tormenting power in presence of a priest, is not giuen equally to al a-like, as the deuils themselves are not all of a pitch. If he be an old sturdy deuill, & stand out the priests presence, then as the priest hath this tormenting power in more especiall measure, and approaches in person neerer to the possessed, the more is the deuill in the party afflicted, and tormented. Trayfords deuill being a tough weather-beaten spirit, was not much moued at the presence of Stamp the priest, who had this tormenting power as seemes but *remissis gradibus*. But when Edmunds came, and had inuested himselfe in his holy robes; heare how the deuill fared, in Edmunds owne termes: *Inbet sacerdos ita ubi erat sacris indutus vestibus, ante se infirmum constitui*. Edmunds commanding in his sacred geare to bring in the demoniack, and set him in his presence. And marke what followed: *Hic ille toto corpore contremiscere, et horrere, et astuare capit*. Instantly began the possessed to tremble, to haue horrore, and rage thorough out his whole body. This the deuill suffered, at the meere presence of Edmunds, not onely before any dreadfull Exorcisme were thundred against him, but before any word was spoken by the Iesuit.

Dibdale the priest remoues from Hackney to Fulmer

in the night, and carries his trincket *Sara* behind him on a horse: shee felt her selfe so tormented with heate, sitting behind him, as she had much adoe to be kept from falling from her seate.

Heere the obiekt was neere, the power wrought the stronger, but you shall see this power extended it selfe much farther, then thus. *Trayford* comes behind plodding vpon a Iade, and this tormenting heate from the person of the priest reaches vnto him: hee felt such an exceeding burning in his head (saith the Authour of the miracles) as he cryed all the way as he rode *water, water,* and yet we find this remoue was the 8, or 9, of *November*, when men doe not commonly surfet of heat. This sprite-tormenting vertue, is so top ful in the body of a priest, and of so potent an actiuitie, as many times it runnes ouer, and many times issues from his person, as beames doe from the sunne, without his owne priuitie, or sence. And it hath not the qualities of *Stygian* fire alone, to scorch, burne, torment, and fugate the deuill, but it hath a power Antiperistian besides, to repel, and bandie backe the deuill into his kenel againe: and this without any action, motiō, or intendement of the priest: so as a priest may baffle a deuill standing stone stil, without stirring hand, or moouing a foote. This befel to *Hilcho*, *Trayfords* sneaking deuill: who finding his corner grew too hot by the bodily approach of the Exorcist, would faine to refresh himselfe haue come out at *Trayfords* mouth, but peeping out, & finding the priests mouth approaching somewhat neere, suddainly bolted backe againe, as a cony from a net, and was faine to slip out closely at his right eare, in the fashion of a Mouse. This *Diddale* the priest neither knew, nor dreamed, that he had reuerberated the deuill with the direful power of his holy hellish mouth, but *Sara*, *Trayfords* deuill-felow, saw the attempt of the deuill to come forth, saw his bandie backe againe, and saw his going out at *Trayfords*



## A declaration of Popish imposture

care in the shape of a Mouse, and discovered the true cause, why hee came not forth, for the *weerenesse* of the *priests mouth*, to the *mouth of the possessed*.

Now if any man wil aske me, how it comes to passe, that any deuill could stay in the body of any party possessed, whom the priests did visit, considering this frightful scorching heate, that issuing out of the bodie of the priest, did scald, and torment the deuill, when the priest drew neere, and did make him to tremble, quake, and rage, as you heard in *Marwoods* deuill: I aunswer, that the deuils, as you haue heard out of *Thyram*, were not all of a temper, and constitution alike, but some could endure these scorching flames of the priests, better then some. Next, the priests had not this hel fire all in a degree, but some burned the deuill neere at hand, some a farre off, according to the proportion of hell fire, that was in the priest: and thirdly the priests did many times by their soueraigne power of priesthood, hold the deuill in by force, for his greater torment, and manifestation of the power of the Romish Cath: Church, and first did toast, and broyle him wel with their owne hel fire within the body of the possessed, and then did lay cart-loades of fire, and Brimstone vpon his backe, and sent him to be broyled 1000. yeeres in the pit of hell.

The *Lancashire* deuill in the wandering wench, of whom you heard afore, cries out, that hee was scalded, and tormented by the priest, and desires hee might be gone: the priest tells him he shal not, but that he would torment him stil: and when he had so done, lodged him (as you haue heard) in a most dangerous desperat place. Now it may be wondered by some plaine witted folkes, how the body of an holy priest doth catch such a fire, that all the parties possessed did stil complaine they burned: and this burning was so sore in *Fid*, and *Sara*, as the marks thereof are at this day to be seene.

These

These questionists must be sent to the Cath: Church to schoole, to learne to beleue, and to make no curious speculations: and sure it is without doubt, that a fell-burning heate they had in theyr bodies indeede, and the neerer they did approach to *Fid*, and *Sara*, the more they felt theyr heate: yet not to let any reasonable man goe away vn-satisfied, wee will take a little paines to open the case. True it is, that this deuill-burning heat in the priests, could not be any elementary fire: for that no element can effectuate beyond his owne Sphære, and a deuill hauing in his nature no elementarie combination, it is not possible hee should receiue from any element any sensible impression. Much lesse can it be in the power of any naturall innate heate, to torment a deuill, for it fits not to *calor natiuus*, to scald, or broyle at all. A celestial heate least of all can it be conceited, for that his influence is sweet, and helpful, tending to generation. There is but a fourth fire left, and that is the fire of hel, which beeing disputed, and resolved by deepe Diuines, to be neither natural, nor mixt of elementary condition, but the coales of Gods wrath, and feareful indignation, if they can in theyr bodies an heate, that doth vex, and torment a deuill, wherefoeuer they finde him, it can be no other, then the heat of hel: for what other fire can vex, and torment the deuill? I would be sorie they should be concluded of so hellish a disposition: it is far better to take it, as *Sara*, and all the rest of her fellow Comedians doe contest: that all was a *Stygian* comedy to make silly people afraid. A fier indeede she felt, from the spritly power of the Priest, but it was of a more gentle, & pleasing impression. And for that other part, that she played, feigning that she was burned, and tormented at the presence of a Catholique priest, that had she learned from the wise prompting of her skilful masters the priests, who did still harpe of that string in their ordinary narrations of strange possessions beyond seas,

that she possessed could not endure the presence of a Catholique priest, which she as an apt scholler observed for her cue, and acted it as comly, and gracefully, as you haue heard. Thus much of the power of theyr bodily presence.

## CHAP. 14.

*Of the strange power of a Cath. Priests breath, and of the admirable fier that is in a Priests hands, to burne the deuill.*

**P**Line in his naturall storie, tells vs of certaine people, that doe *ambellu oris enecare homines*: Kill men with the breath that comes from their mouthes. Scaliger recounts a whole linage of men, that could *oculis fascinare*: bewitch with their eyes, though they did not touch. The *Leno* in the Comedy, is noted to be of so strong a breath, that hee had almost blowne downe the young gallant, that stood in his way: but the Poets tell vs, that hell hath a more deadly breathing then all; so as if a bird doe by chaunce flie ouer the Strygian flood, she is quelled with the smell, and falls downe stark dead. We haue hieere to acquaint you with a breathing company of priests, that for potency of breath, doe put downe *Phemie*, Scaliger, the bawde, hell, the deuill and all: For the deuill, who can wel enough endure the loathsome odours, and euaporations of hell, is not able to endure the vapour issuing from the mouth of a priest, but had rather goe to hell, then abide his smell.

Now what a monstrous coyle would fixe or seauen *igniuomous* priests keepe in hell, if they should let loose the full fury of their blasts, as *Eolus* did vpon the Sea, and distend their holy bellowes in consort amongst the poore ghosts, were it not a plaine danger, that they were likely to pusse all the deuils out of hell? *Mengus* the Canonist for hel, giues vs a rule, that if the deuill be stubburne,

burne, & wil not obey the formidable exorcisme of the priest, then that the priest shal *os suum quam-proxime ad energumenum admonere*: bring his mouth as neer to the possesseds mouth, as he can, and by that time the devil hath tasted on his breath, if there be any life in him, hee wil be glad to stirre.

Heere now you see the reason, why *Trayfords* devil rebounded at the dint of the Priests breath, and was so glad to get him out at *Trayfords* right eare like a Mouse, rather then he would come out iump against the priests mouth. The little children were neuer so afraid of hell mouth in the old plaies painted with great gang teeth, staring eyes, and a foule bottle nose, as the poore devils are skared with the hel mouth of a priest.

Take an example from *Sara Williams* of the vigorousnesse of their breath, *shee lay* (saith the penner of their miracles) *past all sence in a trauance, being utterly bereaued of all her senses at once, the priest no sooner came neere her, but she discerned him by the smell.* Was not this (trow you) a iolly ranke smel, that was able to awake a poore wench out of a trauance? Verily these doe our smel the devil by farre. For though the devil hath (as is commonly reputed) a fel ranke smel, yet I neuer heard of any, that could discern a devil by his smel.

The like soueraigne smel is in the sacrament of theyr Masse, for *Sara* could alwaies (saith our Authour) *verie exactly reckon up how many had communicated, by discerning them by theyr smell.* But for this they may haue an easie euasion, happily they had beene so deepe in the Chalice, as a quick sented man might haue saoured them a far off without helpe of the devil. Their breath which is nothing, but ayre exhaled from theyr lunges, being as you see of this affrighting power ouer the devil: what may wee deeme of the power of theyr holie hands, if they come once to be applyed to the devil?

First, theyr holy fingers had in them the same diuine power,

## A declaration of Popish imposture

power; if not in an higher measure, that wee read to haue beene in our Sauour Christ, with a bare touch of theyr finger without any other ceremonie vsed by our blessed Sauour in like case, they restored hearing, and sight to theyr patients beeing blind and deafe. So hath the *Miracle-Maister* cleerely set downe, that *Sarab* being bereaued of all her senses, as in a traunce, the Exorcist toucheth her eares, and eyes with his finger, and she sees and heares.

This is but a flea-biting to that vvhich (*Ignatius* his great grand-childe) *Edmunds* exploited vvith his holy hand: *Iupiter* armed with his dreadful thunder, neuer made hel so to crack. Heare it thorough the Iesuits own trumpet, as himselfe hath proclaimed it to the world. *Vix dum exorcismos in choare manusq; imponere capiti, cum ille statim furere, in altum erigi, manibus pedibusque elaborare, sacerdotis manum depellere, omnia complere vocibus, iuramentis, maledictis blasphemis.* Edmunds had scarcely begun his adiuration, & layd his hand on Marwoods head, but he presently falls into a furie, stretches out his body, beats with his feete, and hands, snatches at the priests hand, makes all to ring with crying, swearing, & blaspheming. This vv as wel roared of a young deuill for a praludium to the play, vppon the bare touch of Edmunds hand. But marke when the deuill grew hote vvith the continuing of this holy tricke, and of hell (*Edmunds* hand) on his head still, *Sacerdos officium reparat manum in capite tenens*, the priest falls a fresh to his worke, holding stil his hand on the possessed head. Now begins hel to worke. *Hic noua tragedia, inusitata voces, & verba in omnium auribus insistant.* *Quid non ventis; demones (inquar) et in Pippine (quod nomen erat infestantis demonis) non vindicatis? nihil opis, nihil auxilij in inferno reliqui est? auferite cito miserum, flammis tradite.* In minus communiens hanc contumeliam vos non vultis, aut non potestis vindicare, tum iacula, gladij, cultri, confectis me, homines, pestis, tunc, multa consumite. Do-

*non corrumpis. neque deliscens me vult terra absorbere  
nec de caelo submen aliquod pessumdare? Quis hoc tolerare,  
quis tantum incendium pati, quis ita (vix mille vnguis) dis-  
carpi vngui visus est? that is: Heere strange tragicall excla-  
mations filled all our eares. Devils why come yee not? and  
thou Pippin (which was the name of the tormenting denill)  
doost thou not reuenge my quarrell? is there no ayde, no suc-  
cour left in hel? Take mee miserable caytife, and hurle mee  
into the infernall flames: but if eyther you will not, or cannot  
right this disgrace, then you launces, swords, and knives dash  
thorough me: fire, dogs, plague, mischiefe consume me, house  
fall vpon me, earth swallow mee, lightning from beauen de-  
noure mee: who can beare my burden? who can endure my  
heate? who can be thus torne in peeces, being rent with a  
thou and nayles? Who would not think that hee heard  
Hercules furans, or Ajax flagellifer newly come from  
hell? Was euer Prometheus with his Vulture, Sisyphus  
with his stone, Ixion with his wheele in such a case?  
Did euer the God-gastring Giants, whom Iupiter ouer-  
whelmed with Pelion and Ossa, so complaine of theyr  
loades? Or Pharon so bellow when he was burned with  
Iupiters flames, as poore Marwood heere bellows, and  
roares vnder Edmunds fierie flames, and all with the one-  
ly touch of his head with his Ignatius hand? Was it not  
by diuine Oracle, that his maisters name should be Ig-  
natius, when his disciple caried such an vnsupportable  
waight of hel fier in his hand? Will not his hand be an  
excellent instrument for Lucifer in hel, to plague, broile,  
and torment his infernall fiends, that hath such a fiend-  
tormenting power heere on earth? Now here pittifull  
Marwood goe on in his direful notes.*

*A page (inquit) manum illam cum omnibus demonijs.  
Take away that dreadfull hand, in the name of all the denils  
in hell. Ut me vexas et torques, nunquam sine cruciatibus  
sine incendio esse patiens? How doost thou vexe, how doost  
thou wring me? thou art neuer but plaguing me with tor-*

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## A declaration of Popish imposture

ment and fire: Then cries he out of his head, his heart, his bowels, his bones, *Manum tamen non dimittit sacerdos*: Yet Edmunds would not be moued to remit his hand: but begins a new chase. *Insequitur manu per tergum, &cet.* He pursues the deuill downe along his backe, his reines, his close parts, his thighes, his legges, vlt; ad talos, downe to his ankle-bone: Thence he fetches him backe againe, with a *Suffragere*, downe his knee, his belly, his breast, his neck, and there graspes him round about the neck, with both his holy hands, which cast the deuill into so strange an agony, and passion: as Edmunds himselfe breakes forth into an exclamation: *Deus immortalis quanta tum ille passus fuit? nec mille hominum linguas explicare posse existimo.* Good God! into what a passion was he then cast? not the tongues of a thousand men (*Imagino*) can expresse it.

A little tast of the inexplicable agony he giues vs by this, that the sweat that flowed from Marwoods face, was in such current streames, as it was the office of one man, to stand, and dry them vp. *Digitus Ignatii est hic*: this was the finger of Ignatius deuill indeede, to reach a yong Popish Rakehell so cunningly to act, & feigne the passions, and agonies of the deuill; that the whole companie of spectators shal by his false illusions be brought into such commiseration, and compassion, as they shal all weepe, crie, and exclaime; as loud as the counterfeite deuils, and the end and plaudite of the act, must be this. *O Catholicam fidem! O fidem Catholicam, verè fidem, sanctam, castam, operatricem fide: tu demonibus terribilis, inferno formidabilis, tibi cedunt cæternæ, legiones demonum contremiscunt ad tuas voces, tuas voces insuperabiles furunt, horrent, & te audire nolunt.* That is: O the Catholique faith, O the faith Catholique, truly faith, holy, pure, powerfull faith: Thou art terrible to deuils, formidable to hell, troups submit to thee, legions of deuils doe tremble at thy voyce, they flie from thy irresistible commands, they quake, and dare not abide thy sound. Now by that time Sur, and her play-fellows



fellows be come vpon the stage, & haue told you, how they were burned, and handled likewise, I doubt not, but you will helpe their *plaudite* with an *O* to: *O diabolicam fraudem! O fraudem diabolicam! O diros actores! O ineptos spectatores!*

*Sara* was content to play the she-devil, touching your presence, and approach, and to grace you with an *Ob I burne*, oh I cannot abide the presence of a *Catholique*: mary when you came neerer, then in manhood you should offer, or she in modesty suffer, as to hunt her with your holy hote hands, she could in her woman-hood haue beene content you would haue forborne: but that way lay your game, and therefore there was no remedy, but you would haue your hunting sport. Your game being by hote chafe embossed, did commonly take soyle, and there you let him lodge, and hunted him a fresh vpon the old soyle, and counter too, which none but Curres of an impure sent wil doe.

*Sara* saith, you began with your fiery hands at her foot, and so vp all along her leg; so her knee; her thigh, and so along all parts of her body: And that you followed the chafe so close, that it could neither double, nor squat, but you were ready to pinch.

V Was this a fayre chafe for holy anointed priests to make, especially with those holy hands, that had instantlie before celebrated the holy Masse, blessed the chalice, made (as they suppose) a new God, eleuated the Host, handled, and deuided the very body of Christ, to bring the same holy hands piping hote from the Altar to the chayre, where *Sara* sate at Masse, to seize with the same hands vpon her toe, slip them vp along her legge, her knee, her thigh, and so along all parts of her body, till you came neere her neck, and by the way with the same holy hands, to handle, pinch, and gripe, where the devil in his blacke modesty did forbear, till you made her crie *oh*: and then you to crie, *O, that oh is the deuill*. Now

## A declaration of Popish imposture

the great deuill pinch you all for me, and that I may say without malignity; for I wel know he dares not: you are so deuill holy all ouer, head, hart, and hands, that the deuill dares not come neere you: and therefore you neede not to care a rush for either deuill, or hell, for you wil either with your holines make holy both the deuill, and hell, or make him crie *oh*, when you come there with your holy pinch.

*Fid Williams* doth complaine (looke in their owne confessions) that with your holy hote burning hands, you did hunt the deuill counter in her too: and did toe-burne, shin-burne, knee-burne her, and so forth, till you made her crie *oh*: for they were the sweet paire of your holy deuils, that were alwayes in chafe.

And heere we see the cause, why *Trayford* was soone dispatched of his deuill after a bout, or two, and was neuer deuill hunted from toe to top, with your holy hote hands: nor *Ma: Maynie* was neuer troubled with this pinching sport: but *Sara*, and *Fid* stuck long in your fingers, or your fingers about them; and euer & anone they were at the holy chayre, and this dislodging, coursing, and pinching, the deuill was still in their Parkes. Alack, the poore soules had no worse deuils, then *Trayford* and *Maynie* had: for *Maynie* had the soueraigne *Dictator* of hell in him; but their walke was faire for your course, their game pleasing, their sute hote, your sent fuller: and therefore no meruaile, though your dogges being cures, did hunt ryot so often after this fallow Deare.

And heere I must remember you, that you were so ferie hote, and so sharpe set vpon this game, that you forgot your Maisters, *Mengus*, *Thyrans*, *Sprenger*, *Nider*, and all; and did as schoole-boyes doe, when they haue an *otium* to play, giue a showt, and for hast of their sport, cast satchel, bookes, and paper, behind at their heeles. For in your ground *probato*, when *Sara* at my *L. Vaux* his

his house, was to receaue her solemne ground exorcisme, and so be quit the Court, this high day being held for her finall *quietus est*: where you should haue had speciall regard to haue dignified, and graced euery holy Engine in his due order, and place, seruiceable to this great worke, (as the Amice, the Albe, holy water, holy candell, the Crosse, *Brians* bones, and your Ma: *Mengus* his formidable deuill-whip aboute the rest) you hauing *Sara* your game set faire in her forme, for ioy, and shouw of your sport, could not abstaine, but like *Lycurgus* his Hound, that hauing an Hare, and a kitchin pot set both before him, left the Hare, and ranne to the pot, and thrust in his head vp to the eares: so you hauing in your hand your Ma: *Mengus* his dreadfull booke of Exorcisme, entituled worthily *Fustis, fuga, flagellum demonum*: the cudgel, the whip, and the flight of the deuill: (loe the furious force of your fierie heate) threw *Mengus* your deuill-whipper away, and ranne vnto *Sara*, and with your burning hands catched *Sara* by the foot, and so fired the deuill along, till you made him slip out, where on man must name.

Now a few questions I must soyle, and then I wil proceede to your holy gear. 1. It may be asked, how your hands came so holy, as to shine at the top of your fingers, like vnto the sunne. Wherin you shal heare a peece of a Dialogue betwene *Fid*, and Ma: *Maynie*, theyr Captaine scholler: who sitting by *Fid* his pue-fellow, and a priest hard by them: did affirme, that vnto his fight the priests finger, and thumb, did shine with brightness, especially on the inner sides: where vnto the priest answered, that it might well be so, because (quoth he) they were anointed with holy oyle, when I was made priest. At which words *Fid* laughing, and calling Ma: *Maynie* dissembling hypocrit; the priest said; It was not *Fid*, but the deuill, that did so laugh, and rayle. Heere you see a plaine reason, how the priests hand comes shining, and holy,

See the  
booke of  
miracles.

## A declaration of Popish imposture

& hath this pinching holy quality in it, to cause a wench cry *oh*, and hee that wil laugh at this reason, may hap to catch a deuill. 2. If any curious merry head wil demaund, what needs the Amice, the Albe, holy candle, holy crosse, holy brimstone, *Brians* bones, the sacrament the crosse, *Salve Regina*, *S. Barbara*, *Mengus* his deuill-whip, his deuill-club, his fray-deuill, and the rest of that infernal rable, since the onely holy hands of *Edmunds* the Iesuit alone, hath power alone to rouse, hunt, chase, baffle, broyle, & toste the deuill, and to make him to roare, that hel it selfe did quake, and tremble, skudde, and flye from his holy hand alone, more fearefully, and ghastfully then euer poore Mouse did tremble, and flie from the sight of a glaring Cat.

To this I aunswer, that as all starres doe not participate alike the light of the sunne, so all holy priests doe not receiue alike the influence of this hel-tormenting fire, but as they come neerer to that *Fons caloris*, *Origo luminis*, *Oculus calis Ignarius*, the fountaine of this holie deuill-driving heate, as his name dooth import, (as *Edmunds* his grand-child did) so are there more potent, and abundant beames of that miraculous fire communicated vnto them, able to fry, and broyle all the deuils in hell: and as they stand farther off from the pure raies of his hell-firing face, so they are as the Moone, but spotted, and sprinkled with this satanicall flame. 3. If this wil not content you, but you wil pursue me with questions still, and know why *Edmunds*, *Dibdale*, and some other, who had the deuils plenty of this deuill-frying heat in theyr holy hands, did not dispatch the deuill quite, and fire him out of his denne at once with theyr holy hands alone: but elongared their worke, & took in the Albe, the amice, holy candle, holy host, and all the lousie holy wardrop to assist in the holy worke: I aunswer, this was theyr good nature, to take in those petty implements, and to doe them some grace, that theyr mother

holy

holy Church, whose hangings they are, may thank  
them for their labour, especially considering they grow  
now adates somewhat fully for want of cleane use. And  
lastly, if they should haue dispatched hastily, much good  
hunting sport had been lost, the pleasure had been thorry,  
the action by facility would not haue been so admirably  
esteemed; the holy Church had lost their applause, and  
the grate of the action by sodaine quick passage, would  
haue receiued much eclipse, and diminution. And so I  
proceed to view their holy implements.

CHAP. viii. Of the admirable power in a Priest's gloves, his hose,  
his girdle, his shirt, to scorch the flesh.

Of the admirable power in a Priest's gloves, his hose,  
his girdle, his shirt, to scorch the flesh.

Gentle Reader, thou must not menaile to heare those  
supernaturall powers, spoken of before, to haue  
beeine lodged in the bodies of holy priests: considering  
that as the plague doth infect, and hang in implements  
and garments; and the leprosie upon walls, and beams  
of houses; so wee finde those powerful vertues, which  
shewed themselves apparantly in the constitution of  
the Priests, to transfuse themselves, and inhere as effec-  
tually, in the priests gloves, their hose, their girdle, their  
shirts, their ragges, their patches, yea in the water that  
some of their powerful hands had been washed withall.  
So as these holy companions, if they had beeine meta-  
morphosed into Fishes, as *Myses* followers were turned  
into swine, they would haue proued notable good Cod-  
fish, of who the Fishermen report there is no part with-  
in them, nor without, that is bad.

A little I doubt mee old *Thyrsus* is to blame, ywho  
painting a whole chapter with the glorious parts, and  
qualities of an Exorcist, intruding his discourse *De can-  
dilibus Exorcistarum*; hee is silent in this Maister qua-  
lities

like infixed in the temples, and mould of a Priest, or received from his splendent vntion; that he should haue this dreadful fire, to burne out a deuill, and so by conuincencie doth smother it in his garments, and implements too. *Thyrans* was of some watry, and earthy constitution, and likely dooth candle all Exorcists by himselfe. Sure I am, we finde them as liuely, quick, and mightie in operation in their exterior ornaments, as in their interior complexion; & therefore we must not do them that wrong, to bury them in obliuion.

*Maho*, *Saras* chiefe deuill, with much adoe was compelled to tel his name: and the first word hee spake, was out of *Saras* hand; then was one of the priests gloues taken, and put vpon her hand; *Maho* durst not abide it, but went his way straight: and hee was so skared, as we do not finde, that euer he came there after. It seemes he had stepped thither only to grace the priests gloues: for you haue obserued, that her hand was none of his ordinary haunt: or els, if he could not endure the gloue by reason of some senting quality; the priests hand had left behind him, wee may imagine the priest had bene vsing his hand holily, and well: when it fauoured so strongly that the deuill could not abide it. And now it is not without great cause as you may see, that our Catho: Gentewomen heere in England doe hold in such deere esteeme our wandring Cath: priests, enriching them with guilt rapiers, hangings, girdles, Ierkins, and coyses more becomming a noble man, then a iugling Impostor to weare, if they receiue no other possessiue kindnesse (whereof wee all see they be no niggards of their store) yet this recompence at their pleasure they may entertaine, to haue a precious payre of priested gloues, so sprightly perfumed, with the pure odour-spicing from the hands of a hote ghostly father, as they may vie for a sure preseruatiue against any sparrow-blasting, or sprite-blasting of the deuill. This precious odour against a  
deuil,

Page, 12.  
of the  
booke of  
miracles.



deuil, that dooth continually issue from their annoi-  
 nted complexion, dooth not onely ascend, into theyr vpper,  
 and extend it selfe into theyr viter ornaments, as into  
 their gloues; but it descends also, and distils into theyr  
 inferiour habit, and for want of a fit receptacle, is readie  
 many times to drop out at their heeles. *Dibdale* *Saras*  
 ghostly Father, had of his fatherly kindnesse lent his  
 ghostly child a payre of his old stockins, that happilie  
 had seene *Venice*, & *Rome*; she as a spiritual token of his  
 carnall kindnes, doth weare them on her legs: see thys  
 odoriferous vertue, in what exceeding measure, it had  
 discended downe, and filled the very seames of *Dibdales*  
 hose. *Saras* deuil had been very turbulent, and stirring  
 in her body, and was to be deliuered downe to his baser  
 lodge, he passed quietly downe til he came at her knee,  
 and comming downe hil too fast, slipt ere he was aware  
 into *Saras* legge, where finding himselfe caught within  
 the priests hose beeing on her legge, he plunges & tum-  
 bles like a Salmon taken in a net, and cries harro ho, out  
 alas, pul off, pul off; off in all hast with the priests hose,  
 or els he must marre all, for there he could not stay: &  
 all hast was made accordingly to ease the poore deuil of  
 his paine, and let him lie at his repose: and was not this  
 a goodly ginne to catch a Woodcocke withall, & cause  
 him to shoote out his long bil, and cry, *O the vertue of*  
*the priesthood, & the power of the Catholique Church*, when  
 they saw with their owne eyes the hose hastily snatched  
 off, heard with their owne long eares *Saras* deuil cry *oh*,  
 beheld her legge quiet, when it was bare without the  
 house: & obserued how reuerently the priests touched,  
 handled, and bestowed the hose, when it was of, and  
 with what eleuation of their eyes to heauen, they fini-  
 shed the wonder.

I cannot but wonder that in the heate of theyr zeale,  
 loue, and admiration of the holinesse of the priests, the  
 spectators did not runne vpon them at once, as the

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Page, 81, m<sup>1</sup>  
 trade booke



Page, 8, i.  
bidem.

daughters of *Scena* the Jew, did vpon the Exorcists; and of pure holy zeale; rend, snatch, and teare off all their holy apparel from off their backs, euen vnto their bare, and catch, and carrie away some a peece of the Priests coate, some a ragge of the amice, some a patch of his breeches, some a corner of his shirt, and lay them vp in an holy casket for reliques, against a raynie day. The priests themselfes, doe full deuoutly casket vp as homelie, and brayed wares, as these God wote. Heere make you no doubt, but all more then comely hast was made, to pull off *Dibdales* hose, that the deuil might quickly cabin in his lodge; for there was the deuils couert, where they were said to rouze him, when they came to the next hunt, with their fiery holy hands, which was not long intermitted (as the wenches doe wofully complaine) the priests hauing a ranke itch in their fingers, to be fiddling at that sport.

See Edm:  
tractat.

You are next to be informed, that this deuil-killing vertue did not lye in the priests head onely, as the poyson of an Adder doth; nor yet in his taile alone, as the light of a Glow-worme: but was vniuersally diffused ouer all, and euery part of his body, and so transfused into all, and euery part of the apparel, that came neere his body. *Campians* girdle that he wore (as seemes) at *Tiburne*, (and I wonder how they missed the roape, that embraced his holy necke) being enriched with an outlandish grace, that it came from *Ierusalem*; (as *Fai Edmunds* tells vs,) and had there girded about the sepulcher of our Sauour Christ, shal tell you stranger newes, then *Dibdales* stockings did.

*Marwoods* deuil being a stiffe resty spirit, of kin (as seemes) to a malt-horse of *Ware*, that wil not out of his way: had beene coniured at *Hackney* by *Stemp*, and other priests, by the space of a moneth. *Mengus* his club, his whip, his scare-deuil, had beene many, and sundry times assayed, the inuocation of the blessed Trinity, many

ny times vsed, *Missa de spiritu sancto*; (Edmunds owne words) celebrata: A choise Masse of the holy Ghost had beene celebrated; dreadfull infernall Exorcismes had been thundered abroad, *Hic tamen nihil quicquam sentire visus est*: The sullen spirit, seemed not to care for it a rush. But when Edmunds came in *accepto bisino quodam funiculo, quem ipse Edmundus Campianus semper secū gestabat*, & in sacrificijs utebatur (quem Saluatoris sepulchrum vinxisse Hierosolymis solebat dicere,) hunc Sacerdos ad laus applicuit: Ad cuius contactum his statim trepidare, et conturbari coepit; doloremq; eius presentia in aliam corporis partē concessisse, quā ille re perspecta energumenum esse manifestò deprehendit. Taking in his hand, a certaine silken twist, which Fa: *Campion* did alwayes cary about with him, and vsed it at the celebration of the Masse; and which he often said, had beene at Ierusalem, and girded our Sauours tombe: applied the same gently to *Marwoods* side; at the touch whereof, he presently began to tremble, and turmoile. and the paine of his side shifted into a new place, whereby Edmunds discerned, that *Marwood* was a Demoniack in deede.

What a wonderfull Saint-maker is *Tyburne* by this, that in a quarter of an houre shall miscreate a Saint, whose girdle, or twist (prouided it be worne by the old Saint at the gallowes) shal put downe at scaring of a deuill, *Mengus* his club-deuill, whip-deuill, scare-deuill, the Masse, the inuocation of God our Sauour Christ, the holy Ghost, and all? I doe very much meruaile there were neuer strange miracles performed by the wood of those trees, considering it hath beene blessed by some of their sacred bodies, & bedewed with their last spritefull breath, which haue power to infuse their soueraigne vertue into more remote objects, and into things of as hard, and repugnant a consistence. It seemes they haue changed courses with the transfusion of miraculous vertue, imagined by their idle braines, to issue from our

## A declaration of Popish imposture

blessed Saviour, at time of his death : whose coates, that he wore at his blessed passion, thy leaue as bare, and naked, without any powerfull miraculous vertue at all, & bestow all his diuine influences vpon the holy Crosse: Contrariwise, these communicate all the riches of their miraculous graces vpon their girdles, and cloutes : and leaue nothing for the poore gallowes, to grace them withall.

But this holy potent girdle is not thus barely left : You shal heare *Edmunds* gracing it in an higher straine. *Patris etiam Camp: sacrum illum funiculum ad latus, & os vnus ex circumstantibus admouit: quin ille iterum vehementer execratur, et detestatur omnes eiusmodi res, ore discerpit, mandit dentibus, conspuat, damoni commendat illam rem, quæ tantam ei molestiam faceret, tantum ex cruciaret, corpori, & animæ ad omnia extrema perpetienda causa esset.* One of the by-standers takes father *Campion* his sacred girdle, and with it touches the mouth, and side of the possessed, he againe curses, and detests all manner such geare, he teares it with his mouth, bites it with his teeth, spits vpon it amaine; wishes the deuill take that ill-fauored thing, that troubled him so much, vexed him so fore, and was the cause of his extreame torments, both in body, and minde.

Now take with you, I entreate you, a short, and sweet Dialogue, betweene the Iesuit, and the deuill. *Sed quid nam (inquit Sacerdos) pessimo demon, facere veritate (non quod ego abs te, qui mendax ab initio fuisti, veritatem volo discere) quid isto funiculo ita torqueris, qui vel fortissima quæq; mundi tam facile contemnis? unde ergo venit? Wicked fiend (saith Edmunds) come on, goe to now, & tell true (not that I desire to learne truth of thee, that hast beene a lyer from the beginning) what is the cause thou art so cruelly tormented with this girdle, who doost not care for the potentest thinges that are in the world? whence then proceedeth this? Thus saith Edmunds, the*

de-

in casting out of Devils:

page, 85.

deuill *senior*: now heare *Edmunds* deuill *Junior*, or *Marrow-wood*, *Edmunds* ghost? *Hierosolyma* (inquit) *bene nouit, ad quem pertinuit*; *Tiburnus non ignorat (qui locus erat, ubi pater ipse Camp: martyrio coronatus erat.) Tum Sacerdos astantes compellat: testes inquit estote, patris Camp. clarissimi martyri, cuius hic vel minutissimus funiculus, quem ipsi prius in vita nunquam viderant, tantas illi faces miserat.* *Ierusalem* (quoth the deuill) knowes whose girdle it is. *Tiburne* (the place where *Fa: Camp:* receaued his crowne of martyrdom) is wel acquainted with it. Heere *Edmunds* calls aloude to all the standers by; beare witnes my maisters of *Fa: Campians* most glorious martyrdom, whose smallest cord, which before that time, they had neuer seene with their eyes, hath cast the deuill into such an heate.

See heere three most graue, and authentike witnesses of a Romish Saint: *Ierusalem*, *Tyburne*, and the deuill. And the poore gulls, that held the candell to the deuill, called in for the fourth, to make vp a messe. *Campians* Saintship had been in a faire taking, but for the gallows, and the deuill; and would it not doe any man good, to be thus Sainted from hel?

And now the deuill was a Sainting, and that his hand was in, it was much ouer-seene of *Edmunds* the Presenter, that he did not name him, *Story*, *Felton*, *Sommerville*, *Arden*, *Parrie*, & *Lopez*, & the rest of that Saint-Traytorly crue, whom *Tyburne*, and the deuill were as familiar with-all, as with *S. Campian* I wis; and knew as wel the causes, motives, and end of their Saint-ships alike: the deuill himselve hauing bene the Author, & inspirer to them all; and therefore no doubt but he would haue bene as kinde to them, as to *S. Campian*; and the more the merier, & the greater shout, & applause would haue bene of the holy Traytorly rout, that were lookers on, and the *Echo* the shriller when they cried: *O Catholicam fidem! O fidem Catholicam!* and if they be not  
M 3 alrea-

Ghangd

A declaration of Popish imposture already sainted with the deuill, (as I trust if they be dead; God gaue them better grace,) but if they be liuing, and stand as lewdly affected to these diabolical cosenages, as heere they did, when they held the deuill, alias *Edmunds* the candel: it is to be hartily wished, they were sent to the Creator of the Romish Saints, *Tiburne* their *Conuicator*, by him to be conuayed, where Gods mercy shal designe.

But the close of this Dialogue betweene *Edmunds*, & the deuill, or the deuill *Edmunds*, and *Edmunds* the deuill, for he played both parts himselfe, is the pretiest of all; *Campians* dreadful girdle had so heat the deuill, and intoxicated his braine, as it made the deuill to cry out, as you haue heard. *O me stultum et infelicem, qui ista dicerem!* O foole, and wretch that I am, for saying thus much! Heere you see the deuill was clearie gone, and confesseth himselfe to be out of his wits. And this was but an admotion, or touch of the girdle; what would this sacred twist haue done, if it had girt the deuill about, as it girt our Sauours Tomb at Ierusalem: verily it cannot be imagined, what hel-work it wold haue wrought; the deuill had certainly become a bedlamite at the least, and then his keeper would haue had some-what adoe; the club, and the whip, and all must haue walked.

Meane while *Campians* Saint-ship comes of a faire house, and hangs by a goodly three-fold threed. For the deuill heere now when he dubbed him, and proclaimed him a Saint, is in *Edmunds* censure a lier, in his own confession a foole, and by imputation a deuill: and so he was created by a deuill, a foole, and a liar: and these three in one was none, but *Edmunds* alone, the Author, Actor, and penner of this play, who deserues as worthily to be crowned at *Tiburne*; for this foolish, fond, impiuous diabolical fascination, and to be proclaimed from hell for an infernal Saint, as euer *Campion*, & his complices did.

I haue their shirt behind, as the last seruice to the deuils

devils nunchion. Which because it is not so cleanly, as I could wish, *Fid* (the Laundresse to these devils incarnate) shal serve in this dish. *Fid* was washing in mistris *Peckham* kitchen, a bucke of foule cloathes: amongst the which, was one of the priest-Exorcists shirts: the devil comes sneaking behind her, trips vp her heeles, and pitches her on her hip, and vpon that aduantage, takes possession of her (as it seemes by the story,) for from that fall she grew to be possessed: And wote you why the devil playd her this vnmanerly sneaking tricke. The *Miracle-maker* tels vs, it was because shee was washing out a foule shirt of one of the priests, and what further matter, their examinations may with lesse offence to your modesty report, then my selfe. I proceede to their priestly attire.

See her  
examin:

#### CHAP. 16.

*Of the wonderfull power, in a Priests Albe, his amice, his maniple, his stole, to whip, and plague the deuill.*

THE Heathen, who saw not God, and things intelligible with a cleere eye, but with the owle-light of nature, and glimpse of theyr owne discourse, did deeme of spirits, and deuils, that they were *aërea substantia*, of an ayrie patible substance, or els that they were the spirits of naughty men departed this life. According to theyr dimme conceit they had superstitious deuises, by sacrifices, and charmes, *placandi manes*, and *imperandi* both; sometime to please them, sometime to commaund them, as you may see by *Virgil*, and other Poets, in *Aeneas*, and *Thesens* descensions into hel. Their pleasing, and soothing their angry *damones* was by sacrifice: their controlling, checking, and commaunding them, was by charmes, fumigations, execrations, lights, sacred vestments, and scepters of their consecrated priests.

Our Papisme, the corruption of the sincere worship  
of



A declaration of Popish imposture of Christ, being naught els but a perfect apisme, and imitation of Gentilisme, & Hethenish superstition, doth naught els but play ouer all the toyes, tricks, and trumperies, of Ethnick superstition againe: especially in this matter of scaring, tormēting, & afflicting of the deuil, not only with the body, breath, smell, touch, but with the ordinary apparel, as hose, gloses, girdle, shirt, & as you shal now hear, with the exterior ornaments of a sacred priest, as his amice, his albe, his stole, and the like.

The difference betweene a Pagan, & a Popish priest, as I take it, is this, that the one doth seriously, and in good sadnesse perswade himselfe, that his halowed person, charmes, and consecrate attire, as his scepter, his crowne, and Albe, doth awe, terrifie, and depel the deuil indeed: the other doth not in earnest so thinke, or dreame, but doth know the cleane contrary, that there is neither vertue, ability, nor proportion in any of these gewgawes, to moue or stil the deuil no more, then there is in a white sheet to scare a sober man; but dooth onely of impious policie act, fashion, and play them, *ad terrorem incutiendum, & fucum faciendum populo*, to gull, terrifie, and amaze the simple ignorant people, and by bringing them into an admiration of the power of their priest-hood, the sanctitie of theyr attire, and the diuine potencie of theyr Romish Cath: church, by this meanes to enchaunt, & bewitch their innocent simple soules, & so to offer the vp for a pray to their great Idole at Rome.

See Tirrels  
exam:  
and Fids.

See *Tirrell, Stemp, and Thomson*, three ReActors of this deuil tragædie doe put off theyr Romane visards, & tel vs iumpe as much. It was theyr good nature, or rather Gods good grace, they should deale so plainly with vs: but we need not be beholden to them, for this necessarie kindnesse one iote: for by that time all the parts of this tragædie haue been acted on the stage, you haue neuer a child of tenne yeeres, that is a looker on, but will see, and discern their grosse packing, rude bungling, and



and palpable juggling so apparantlie, as hee wil dare to take the deuill by the visard, & play with the fooles nose, and cry: away with the priest, and the deuill, they haue marred a good play.

We are now come to their hunting, and chaling the deuill with their holy attire. In a wel sorted cry of hounds; the dogs are not all of a qualitie, and size: some be great, some of a midle, some of a low pitch: some good at a hote chase, some at a cold sent: some swift, and shalow, some slow and sure: some deepe and hollow mouthed, some verie pleasant, and merrie at traile. So is it in this comforted kennel of hell, and in these direful engines, & Machines of the Romish Church, to rouse, chase, and torment the deuill. The bodie, & hand of a sacred priest, yee see are greater torments to the deuill, then hel. His girdle, gloues, and hose, they are the deuills scorpions, & whyps (as neereft vnto the origen, and fountaine it selfe) but his exterior ornaments (though ornaments of his office, as his Amice, his Albe, his stole: yet beeing more remote, and so participating the vertue of the priest, but in weake degrees) be in this deuill-hunting sport, in stead of little beagles to fill vp the cry; and yet by your leave, sometime they gine the deuill a shrewd pinch, and therefore they be worth the whistling out, and not to be left in the Popes kennel at home.

It is not a light argument, of the sacred power of an Amice against a spirit, that the reporter of the Miracles tells vs; that a priest layd it vppon *Saras* face to preuent illusions: and that a spirit puffed at it, and could not endure to let it alone. It had as seemes a choaking quality to suffocat a deuill: and indeede *Lustie Dicke*, that deuill, for all his lustier parts, had endured a shrewd chase by a long exorcisme a little afore, and shewed himselfe a lustie stout deuill of a large winde, and lasting breath, that hee sunke no sooner, and now beeing cleane spent and lying at bay, it was but an hard part of the

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priest,

priest, when he found him panting, & gasping for ayre, after so hote, and fore a chafe, not to breathe the deuila little, but to come vpon him with a suffocating *Amice*, to quel him out-right.

Now *Sara* tels vs, that it was she her selfe, that puffed at the holy *Amice*, as beeing none of the sweetest. But who was likest to know best, whether shee, or the deuill puffed? I hope the priest, who knew the deuill as readily by his puffed, as the deuill did him by his smel. The priest shewed a good wit in taking the deuill so soone. This holy relique lay pent for want of a grace from the deuill, and the deuill beeing brought so low, had nothing but a puffed, or a worse ayre to vent vpon it.

The holy *Stole* was brought three or foure times vpon the stage, and shewed it selfe an *Antidemoniack* of special account, manifesting it selfe to be a true implement, and hanging of the deuill-quelling church. First it serued in the nature of a stop-deuill, in *Fa: Edmunds* own hand, who after he had belabored the deuill with his holy hands into *Marwoods* head, and finding his hands heauy with the massie waight of vertue, that was compacted in them: he took the sacred *Stole*, & wound it about *Marwoods* neck, and so begint the deuill in *Marwoods* head, where the deuill lay so pent, by the vertue issuing out of the blessed *Stole*, as he stared, fumed, & fomed, as he had beene starke mad, and in the end was squeased out with pure violence, as water out of a squirt.

See Ed-  
munds  
tract:

Page, 14.

The *Miracle-master* tels vs of an heroical combat performed betweene *Maho*, and the priest, during seauen houres long, when *Maho* the deuill standing vpon his guard, would not come in. He was summoned by the priest first with *Alengus* club, then with his whip, with holy water, *Salve regina*, *Aue maria*, the great Heralds for hell. *Maho* stood out, till the priest prepared him selfe (saith the Author) to afflict him with the *Stole*, and then he came in, and yelded to parly, or dialogue with  
the

the priest, in a milde, and temperate voyce. See the power of the Catholique Romish church, whose feeliest ragge hath power to change the devils roaring note, & to cause him to speake, in a milde moderate key.

This blessed implemēt hath in it, as you see, a stinging cord for a devil, more then *Mergus* whip: and how was the poore devil then rent, battered, and torne, may we deeme: when for not telling his name, he was enioyned vntrusse, and to take quietly fīue lashes with the *Stole*, & (that which was worst of al, & I am sure went most against his stomacke, being an haughty spirit) was commaunded to kisse the rod, and to say ouer, with a lamentable trembling voyce 15 *Aue maries*, fīue for our Ladies fīue sorrowes, fīue for her fīue ioyes, & fīue for her fīue glories. And all this the devil most dutifully performed, like a dutiful obedient sōnne to his curst ho-  
lie Mother, the holy church of Rome. But heare you fellow Comedians: heere you had like to haue spoiled the play, for you belaboured your *Fid*, your fellow she-devil, with your *Stole* so hard, as she whined indeed, and in choler had like to haue pulled off her devils vi-  
zard, and shewed her owne face, and to haue told the Spectators, that she was *Fid*, your kinde fidler in deed, and no he-devil, God wote, & that she knew the time, when you would haue laboured her more kindly; for she felt this *Stole*-whipping; three or foure dayes after: and had the marks of it vppon her armes longer to be scene. But she remembered, you would finde time, and place, with kinder vsage to make her amends, therefore she was content for once to beare it.

- *Latet anguis in herba*: a man would little suspect, when he meetes with the *Aniue*, the *Stole*, and the *Maniple*, wound vp in a little casket, that there were such blacke hel-metall within them, to excoriat, and lancinate a de-  
uill: and it grieues me, I confesse, when I see our little children, when they haue them, how they in a natural

See her  
exam:

child is in instinct, doe take the for fir gawdes to trick vp their babies with: all: and themselues doe put them for sport, some vpon their owne fingers, some vpon their breasts, some vpon their foreheads: and a little I muse when I see it (considering the infused diuine vertue, inherent in this sacred geare, to discouer, manifest, and torment the deuill) how it commeth to passe that we, & our children being in *Edmunds*, and the Catholiques opinions all of vs possessed, that these potent Engines, doe not shew forth their manifesting, tormenting vertue in none of our little children, & cause them to tumble, foame, and speake fustian, as they doe in theyr owne.

To this may be answered, that we, and our children be out of their church, and so out of the sphere of the actiuitie of these holy Iewels: and then that this is not a seated fixed vertue in these nouels, but a mouing transitive grace, that goes out, and in, in them, like a shuttle in a Weauers loome. But *Sara*, and *Fid* doe furnish vs with an apter, and fuller answer, then both: that is, that we are not *idonea subiecta*, not fit matter for these deuill-powers to work vpon, till we haue been at their schoole, and haue learned to spel our horne-booke, & the Crosse rowe with them: For they themselues at first, were no more moued with an *Amice*, and a *Stole*; then they were with a dish-clout, and a malkin, till they had taken out an holy lesson out of the priests play bookes, and then they felt an heate, that they wist not of before.

It is a currant tale of *Achilles*, that his mother *Thetis* dipped him in the Sea, all but his heele; & so made him impenetrable against the point of any weapon. Our holie Exorcists haue surely beene plunged in the River *Styx*; in their holy attire; for they haue neither speck of their body, nor ragge belonging vnto them, but it is hel-prooffe, and deuill-prooffe altogether; and that which *Achilles* had not, it hath besides a power destructive,

and

and triumphant ouer hel, and the deuil. The Priests poore *Maniple* that an ignorant Landresse would scarce haue bestowed the wringing vpon, put about *Trayfords* neck (saith the *miracle-founder*) baricadoed vp the deuil in *Trayfords* head, that he durst not stirre, and there he stood so distressed for want of prouant, that with a penny Moule-trap you might haue caught him without a bayt at *Trayfords* right eare.

These priests ditements being seuerally so many infernal serpents and Scorpions, to sting, and bite the deuil: what would you say, if you see the poore deuil ensnared in them altogether, and entangled in this sacred geare, as *Mars* was in *Vulcans* net? How pittifully, imagine you, would he look, to see himselfe so priest-bitten, as *A/sep*. Foxe was flie-bitten: and how would hee winch, skip, and curuet, hauing so many fiery needles in his skin at once? In this woful plight the (wonder-writer) presents him to your view, telling you, that for encrease of his torment; they stripped *Sara* of her garments; and put vpon her body, all the priests implements at once; and then how they tricked *Saras* deuil, being adorned with their priestly robes, let the deuil, or *Sara* tell: I haue other Cod-fish in water, that must not be forgotten. Page. 45.

CHAP. 17.

*Certaine questions answered, concerning the Church of Rome her making, and accumulating yet more dreadfull tooles, and engines for the deuill.*

There is no good natured man (as I thinke) that should heare of these various, and dreadfull whysps spoken of before, to be inflicted vpon the deuils backe in a fierie confort at once, but would haue some feeling remorse of the paines of the deuil, and say with the wo-

## A declaration of Popish imposture

full man, *nunc non est noua plaga locus*: there is no free place left vppon the deuils skinne for any new lash. But when this good natured man shal heare of the more various, and more direful not whips, but scorpions, stings, and fiery serpents of the holy Church: the blacke gloomie armour, embellished with the thicke smoake, & vapour of hell; the swords, darts, and speares of fire, pointed with grisly death, that the Church doth arme her infernall souldiers (the Exorcists) withall, against the principedome and power of hell, hee will cry out with *Marwoods* tormented deuil, *terra dehiscite, ne sentiam illas plagas*, earth swallow mee vp, before I come neere the scorch of those flames.

And these are in a blacke row, as they stand in the blacke Miracle booke, holy water, holy candle, halowed frankensence, halowed brimstone, the portion, the crosse, the sacrament, *Tiburne* reliques: the picture of an Assie burnt in fire, nicknames to the deuil, the picture of our Lady, *Aue Maries*, *salue Reginae*, the presence of *S. Barbara*, and the presence of our Lady: which you must read ouer very silently, least the deuil hearing the names, you heare him presently roare vppon you for feare.

The Poets, to strike vs with a terror of the torments of *Styx*, doe present before our eyes, the three *Eumenides* sisters, the Furies, and tormentors of hell, with black vgly visages, grisly with smooke, with whips of blood, and fire in theyr hands, theyr armes gored with blood: and a huge bunch of a thousand snakes crawling down theyr haire. Let me present you an Exorcist, armed by the Church at all poynts, to encounter hell, and the deuil, you will laugh the *Eumenides* from of the stage. First I must set him before your view (as hee is in shew) a thumbe-annointed priest, accomplished in his holy geare, in his albe, his amice, his maniple, and his stole: now imagine him as he is indeed, and as you haue heard



of him for hel: his body a piller of burning brasle, his hands flames of fire, his gloves, his girdle, his hose, his shirt, jumps of sea-coales of hell: his amice, his maniple, and his stole, streamers of scorching smoke, the sacrament of gore-blood in one hand, the crosse of tormenting coales in the other: sprouting out holy-water with his mouth, breathing out fire, and brimstone at his nostrils, evaporating frankincense at his eyes, the picture of an asse burning brimly at his eares, his head crawling with dead-mens bones: the picture of our Lady flashing at his breast: nicknames of fire, and blood running vpon his backe; *auo-maries*; and *salue Reginaes* sparkling downe to his heeles: what a little hel doe you imagine walking vppon the earth? And ere you stirre your imagination, doe but imagine him a little further, walking in our London streets a little before day light, what time the Chimny-sweepers vse to make theyr walke, and crying in his hellish hollow voyce; *bay ye ere a devil to drine? bay ye ere a wench to fire? bay ye ere a boy to dispossesse?* What a feare throw yee would the spirit be in to heare young hell thus roare, and how would he labour to get out at the parties breech, as *Hicliro* did at *Trayferds*, before hee would dare to looke this hell-mouth on the face?

Heere now comes in a bundle of *Queres*, that steppē out our way, and will needes haue parlie with vs ere we go any further: first, whence deriue these fierie weapons theyr vigor, and strength of goring the deuils; which you call the publique armes, and ensignes of the Church? To this I aunswer, that these publique weapons of holy Church, that you haue heard, some haue their strength, and power of themselves, as the sacrament, and the Crosse: some of the institution of holy Church, as exorcismes, *auo-maries*, *salue Reginaes*, &c. &c. some from the conseruation, and halowing of the Church to these poeint ends, and effects: as holy water, holy candle, ho-  
ly



A declaration of Popish imposture  
ly brimstone, holy Frankensence, and the holy potion;  
nick-names, and the Asses eares.

And if heereuppon a *Quarist* wil demanda, *adquid perditio hac?* vvhat needes the holy Church to open her Armorie for hel, and muster out her fiery weapons in such troupes, and throngs, considering, that euery one of theyr thumb-annointed priests (as yee haue heard) doth at his holy vnction, receiue this heate, and fire into his hand and his body, by the oyle of his thumbe, whereby he is able with all his holy implements, that hang vpon his backe, to fire out the strongest deuil in hel, with his owne proper hands, & his hote holy geare: as *Edmunds* did *Marwoods* deuil, and *Dibdale* did fire *Mahons* out of *Sara* with his fiery engines: this *Quarist* I see doth not wel obserue.

I haue touched before, that though euery priest be indeede annoynted with holy oyle on his thumbe, and by that oyle doth receiue in that deuil-burning heate, that doth dilate it selfe through his body, garments, and all: yet because euery priest doth not bring his thumb prepared, and qualified alike, but some haue a Millers, some a souters, some a Coliers thumb, that wil not take in oyle wel, and then some stand remote; and a squint, from the sunne of light, and miraculous heate of Fa: *Ignatius*, the Miracle-maister; it falls out, that theyr burning glasses doe not so readilie take fire; and their deuil-worke by their holy hands, & holy geare, doth not alwaies fortunately succeed. Yea, it falls out many times by your leaue, that the subiect where vpon they should worke being indisposed; as not well managed; and prepared by the priest (as what fire can burne where the matter is not combustible; and of touch) the priests fire is stricken; & no great combustion dooth ensue: and this seemes the cause there was so little fire-worke between *Anne Smith* and them: and sometime the priests powder it selfe, for want of good looking to, is danke, and then though the  
stroke

stroke be good, no great sparkles doe arise.

It was therefore wisely foreseene by the prouidence, and deepe insight of theyr kinde Mother theyr holy Church, to prouide them *copias succedaneas*, seconding and fresh supplies of fire-workes; that if their owne fire doe faile; they may light, and fire it againe at the Churches holy candle. Yea sometimes they light vpon such a laxe, watry, and reumaticke deuil, that hee squirts out the priests fire, the holy brimstone, holy candle, and all; and goes laughing away. This is when they are too buisie, and impudently apply theyr fire-worke to oppositely, and directly against the deuils spouting place: & then there is no way but to winde vp all their holy trimkets in a capcase, and to ayre them handfomly againe at the next pitch for a deuil.

If the Sceptick wil pry higher, & demaund, whence the Pope, & his consistory doe borrow that diuine power, to consecrate water, candle, brimstone, Frankincense, potions, Exorcismes, nick-names, and asses eares, and to sublimate theyr nature, & put into them such a fiery scorching flame, as shal turne thē into serpents, and scorpions, to bite and sting the deuil, and to fire him out of his hold, as men smoke out a Foxe out of his burrow: these beeing of theyr owne nature, and in shew, silly poore stuffe to hold such diuine facultie in them? This is a saucie question, and deserues to be aunswered with scorne. But because wee wil giue reason of all that proceeds from that sacred head; wel may his holines, and his Chapter, doe as much as *S. Peter* did: for as for our Sauiour, and his holy Apostles, wee neuer read that they halowed candle, nor dealt with nick-names, and Asses eares, in casting out deuils, but of *Peter*, by your leaue, there lies a tale, and that is this, as *Thyram* doth tel it out of one *Martinus* a Saint.

*Simon Magus* the Sorcerer, sent vnto *Peter* the Apostle certaine deuils in the likenes of dogges, to deuoure

A declaration of Popish imposture  
 the blessed Apostle *S. Peter* being taken on a suddaine,  
 not looking for such currish guests, (as beeing belike at  
 dinner) consecrates on a suddaine certaine morsels of  
 bread, and throwes them to the dogge-deuils, and by the  
 power of that bread, they were all put to flight. And is  
 not this a faire tale of *Simon* and his hel-dogges, that  
 would haue snapt vp *S. Peter*, but onely for a soppe of  
 bread? and is it not a faire strong thred to hang a whole  
 castle of fire-works vpon? *Martin* hath a black braine,  
 conceiting bul-beares, and black band-dogges of Saint  
*Peter*; Ergo the Pope, and his Church haue authority,  
 and power, to consecrate and hallow water, oyle, salt,  
 wax, brimstone, frankensence, potions, Exorcismes,  
 nicknames, and asses eares; and to put in them a scor-  
 ching fire to singe the deuils beard. Because the conse-  
 quence is so validous, we wil looke a little into these ho-  
 ly fire-works, but very sparingly, and cursorily, for hol-  
 ding you too long, in these vnsauiory perfumes.

## CHAP. 18.

*¶ Of the dreadfull power of holy water, halowed candell,  
 Frankensence, Brimstone, the booke of Exorcismes, and the  
 holy potion, to scald, broyle, and to fizzle  
 the deuill.*

**I**F you look vpon the bare face of these holy Engines,  
 you wil take them for very trifles, and toyes: but I  
 must say vnto you in good sadnes, as the wise Orator  
 of Rome said of omission of like trifles in another sence;  
*Istis minutijs concidit res: Romana*: the comimon-weale  
 of Rome fell by omitting, and neglecting those pettie  
 thinges: so *istis minutijs constitit Eccles: Romana*: the  
 Church of Rome hath beene founded, pillard, & prop-  
 ped vp, onely by these gawdes, trifles, and toyes: so as  
*Anthony* told *Crassus*, when hee had caried a cause by  
 affecting the people with his gesture, and teares, *nisi pu-*  
*eris,*

in casting out of Devils.

page, 99.

*eris, et lachrymis usus esset, penas dedisset.* But for little boyes, and the Orators fained teares, his Client had lost the day: wee may truly, and plainly tell the Church of Rome, *nisi nanijs, tricis, & puppis usa esset, penas iam diu dedisset*: If it were not for puppets, apes-faces, &c gaudes, with which she allures, masks, and disguises the poore seely people, she had long since sung the doleful song, mentioned in holy writ: *Desolatione magna desolata est, & turpitude eius gentibus reuelata*: That is, *she had lien cleane desolate, & her turpitude had beene opened, to the eyes of all the world.*

It is a point of high sapience in the Church of Rome, to choose, and select out these poore base, and impotent Elements, as water, oyle, candel, and the rest; for her champions, tormenters, and monster-beaters of deuils. First, for that these elements be obuius, easie, and common, so as a deuil-Comedy may be plaid in a chimnies end, with an halfe peny worth of cost. Next, for that euery kitchin-maide, Hob, and Iohn, doth wel see, and know, that a spoonful of water, a curse of oyle, and a candels end can haue of themselues no power, and strength; to scald, broyle, or torture a deuil: now when this good Hob, Iohn, or Sisse shal bring a spoonful of water, a curse of oyle, or a candels end to the priest, and he shal crosse, blesse, and chaunt ouer it a few broken words: and then presently after, Hob, Iohn, and Sisse shal see the very same water, and candels end, applied towards the nose of a supposed Démoniack wench, and then shal thinke, they heare the deuil to roare, fume, &c tremble, is it any meruaile that the poore Conies doe wonder, and crie out. *O Catholicam fidem! O fidem Catholicam! O the Catholique faith! O the power of the faith Catholique!* Many deuises they haue to grace these puppets, and toyes, for the gayning, and winning this applause, and acclamation of the people, which is one of the chiefe ends, where-vnto the actors, and Comedians

Booke of  
miracles,  
page. 24.

ayme. First, it must be so acted, and handsomly conveyed, that it may seeme, and appeare, that as the deuill cannot abide the name, the approach, the sight, the smell, the breath, the touch, the apparel, or the ornament of a Catholique priest (which is one of the demonstratiue signes of a deuill in the party :) no more must the deuill abide the sprinkling of holy water, nor the approach of an halowed candle. This, *Saras* the deuill acted wel in the beginning of her part, crying, *Away with holy water, holy candle, and the Crosse, they make mine eyes sore.*

Page. 23.

The next grace we find of this holy element, is to allay, and mitigate the force of the deuill, and to bring the partie out of an extasie to her selfe. This *Sara* performed very laudably to, being in a very strange fit, past hearing, seeing, smelling, and all, after three draughts of holy-water, she came vnto her selfe: and therefore the Author tels vs, that the ordinary remedies to be applied in a fit, were holy water, reliques, and the Crosse.

Page. 5.

And see the wonderous Antipathie betweene this sacred element, and the deuill, if it come neere the deuils nose, he findeth it straight, first by the smell: for you must remember, that all this consecrate holy geare haue one, and the selfe same smell; as the church, the priests body, his neather-stocks, and all: that is, such a ranke senting fauour, that as soone as they come neere, the deuill sends them straight, and cries out *oh*. So saith the miracle-blazer that there being so small a drop of holy water put into *Saras* drinke, as no mortal man could discern the tast; as soone as it came neere *Sara*, she writhed her face, and bad, *Hane it away*. And two glasses being brought her, one of consecrate, the other common water; this ranke fauour was so validous, and strong, that it sented through the glasse, and stroke her on the nose, so as she pointed directly to the halowed glasse. 2, Whereas water of it owne nature is refreshing, and comfortable

to the eyes: your holy water, hath a piercing pernicious quality, so as the devil complaines at first sight, as you heare, that it makes his eyes sore: and indeede you watered him so much, that you made him starke blind, so as hee could not finde the way out of *Sara*, but foyled himselfe like a beerie, where he should not haue come. And the noter of these gay miracles saith, that *Sara*, or her deuil, became a sprinkler too, (she had been so long amongst priests, as she was entered into their holy orders) and that she, or her deuil, by the pure vertue of holy water, made a deuil let goe his hold vpon *Trayfords* lege, where he was fast sealed, in the likenes of a Toade and that shee, or her deuil likewise, with a few sprinkles of the same, made the deuil that came to *Trayford* into his chamber, in the likenes of an English Minister, and was dissuading him from the Catholique Romish church, to betake him to his heeles, and for hast to leap out at the window, without taking his leaue. I see your church wil entertaine he-Exorcists, and she-Exorcists both, & *Saras* deuil for a neede, for an exorcist too: and yet the poore wench, or the deuil, that by the vertue of holy water, could scare away two devils from *Trayford*, (one in the likenes of a Minister, the other of a Toad:) had not the grace to besprinkle her selfe, but kept her devils stil. Marie this was of no ill meaning, be sure, they were reserued for your owne fingring, kinde indigiting holy priests.

And is it not great pittie, that all this faire water should be spoild, & tainted, with one crap of a word, dropt out *Sara* since: that all this holy water grace, was (as all the rest) bare coggery, & deuised *ad ornandam scenam*, to furnish out the play, and to bring into request againe these old water glassees of the church, that for want of sale, had stooode so long on their shelues, as they grew fustly, and naught.

Let not good father *Edmunds* be discouraged for all



this, for he shal be beleueed neuer the worse; who in his learned treatise, prefixed to this *Diarie of miracles* (touching the power, and custome of the Romish Church, for dispossessing of deuils) in enucleating the diuine vertues, powers, and dignities of things, consecrated by holy Church, for commaund ouer deuils, sets out holy water for his graund champion, to encounter all comers: telling vs that worthy memorable story of *Saint Macarius*; for demonstration of all: who by the onely sprinckling of holy water did remorphize an olde woman, that had been turned into a Mare. The miracle had beene stronger, if she had been turned into a horse.

And yet I trust you wil not say, but that this holy water was strong enough thus: for *Circes* drench could doe little more, that turned *Ulysses* men into Swine: and yet that was faine to be taken downe, ere it could doe the feate; this onely besprincked, did turne a Mare into a woman againe.

*Lucians* oyntment I confesse (that he got a little of by preeping in at a creuise, and spying the Witch annoynt her body withall,) came neere the force of this forcible water of Rome. For *Lucian* tels vs himselfe, that by that time hee had annointed himselfe all ouer with that enchanted oyle, he was turned into an Asse, and that hee so liued by the space of six, or seauen yeeres in the shape of an Asse, vnder very cruell maisters that whipped him sore, as vnder a Gardiner, a tyle man, a Corier, and such like: and that at last hee was metamorphosed into the shape of a man by eating of Roses. What would a little of that Asse-making oyle doe, if it had the good hap to be blessed, and super-charmed by his Blessednesse at Rome?

Well, this holy water of Rome had as fayre a discent, as that *Lucian* oyle; for that did come from a Witch of *Thessalia*, and this holy water doth come from the witch of *Delphos*, of whom the Roman Poet saith thus. Spar-



*git aqua captos Inſtrali Graia ſacerdos* : whence *Numa Pompilius* the grand ſorcerer, & the Popes grand founder of holy trinckets tooke it : and of him the Romane Wiſard Pope *Sixtus*, or Pope *Alexander* begged it, & hath left it for an holy deuill-whippe to his deere mother Church.

And heere I muſt needes confeſſe a ſlippe of my memory, (as who can beare all this dreadful hel-geare in his head without a ſurcharge) that before I had recounted you the wonderful powers of this *Aqua fortis* to ſcald out a deuill, and make a woman of a mare, I ſhould haue acquainted you how the Miracle-minter in his miracle booke doth ſolemnly tell vs, that the deuill himſelfe did ſolemnly proclaime from hel, that there were foure dreadful deuill-ſcourges in the prieſts holy budget : holy water, balowed candle, frankenfence, and the booke of Exorcismes : whereby you may plainly ſee, that with theyr intoxicating potions, they had confounded the deuils wits, and made him as wiſe as goodman *Buttons* boy of *Waltham*, who hauing beene uſed to be beaten, ſometime with birch, ſometime with apple-tree twigg, ſometime with Willow, tells his Maiſter wiſely, that of all three apple-tree was the worſt, whereby his Maiſter knew how to ſting him the more ſoundly. And vvhat needs now any more wier-drawing, and prophaning of holy ſcripture, for the founding, & crediting of your enchanted water ? it hath the ſame warrant of his ſoueraignie, as *Campion* had of his martyrdom, hel, & the deuill, *ipſe dixit*, who you know doth not uſe to faile.

But *Sara Williams* tels vs, that ſhe ſaid no ſuch thing, and that the prieſts themſelues, for the better gracing of thoſe foure holy ſcourges, were the deuils Heralds, and did proclaime them in her name, or the name of the deuill, and ſo put it downe in theyr Miracle-booke as the deuils owne words. As they were faine at euery turne, in her fits, pageants, and traunces, to help out the deuill  
in

in her part beeing oft *non plus*, and many things falling in better *extempore*, to grace the play withall, then that which was meditated and set downe in her part. And therefore they would often say, and write downe, that *Saras* deuil said thus, and so, where none but the priest-deuill himselfe, who played three parts in one, sometime the priest, sometimes the deuill, sometimes the deuils prompter, or Interpreter (as the puppets haue alwaies a mimickall prolocutor to tel what they meane) said one word.

And why might not they to keepe the stage full, cogg in a deuill when they listed, as gamesters cogge in a Die: vvhhen *Agaxarius* the Iesuit tels vs, that hee hauing brought from Rome certaine halowed, holy graines, & hauing giuen them to his holy children for their seuerall necessities and wants, they by misfortune lost the said graines, and he comforts his holy shriuelings, his ghostly good children, telling them in honest termes, that a little prety peble stone taken vp out of a gutter, would serue the turne euen as well, so it were receiued & kept, with humility, and deuotion. But our holy tragedians were, as seemes, afraid, that these old brayed geare (holy water, halowed candle, and frankensence) would not hold out, and play their parts wel, and therefore they thought good to cry them out of hand, as they vse to cry Mackerels, when they are afraide of smelling. This feare was very needlesse, for as you see holy water in this deuill-pageant hath acquit it selfe wel, especially in the miracle of the Mare: so you shal see holy candle, frankincense, and the rest, play theyr parts no worse: for they were all deuill-whippes of the maker, of a straight stocke, cleane corde, & furetwist, as true and wel-knotted stuffe, as euer *Wadesmyll* did afford.

You shal haue holy candle play his part, in the Authour his owne phrase and penning, for his better grace. The whole house at *Denham*, saith the Miracle-maker,

was

was so haunted with spirits, that a mayde could not carie a candle lighted in her hand, *except it were halowed.* No meruaile though the candles went out so thicke at *Denham*: for there the deuils kept theyr acts in *tenebris* so thicke with the poore maids, as *Sara* confesseth she durst not goe to *Dibdales* chamber alone, for feare of deuil-puffing, as little gessing by his vnholly handling, he had beene an holy priest. Yet the baudy Poet tells them, that sometime a little candle-light doth not amisse at that deuil-worke, and therefore not amisse inserted by the Author, that an halowed candel should sometime burne before the deuil.

But in an other passage, the miracle-noter tels vs, that the deuil puffed at the holy candel, as hard as he could, and could not get it out: this *Sara* saith, was puffed in by the penner, to pusse vp a part for the holy candel to play: But I am verily of opinion, that the deuil puffed indeede, and that the priests had a iust scantling, & size of the deuils breath, to know how strong, and deepe the deuil was able to pusse, and when hee puffed his best: themselves hauing often out-breathed, and out-puffed him, as you haue formerly heard: and therefore they knew, how to hallow a candle so high, and to such a pitch, as the deuil with all the breath in his belly, should not be able to pusse it out. And why not as easily, and with as good a grace, as so hallow a candel, to such a sublimitie, abstract. & quintessential nature, as doth this day burne before the blessed shrine of our Lady at *Atras*, without wasting or diminution, without receauing any adition of matter, to feede, and preferue the light, except nutriment onely. It was no great disgrace to the deuils pusse, that could not blow out the holy candel, being happily supported, by the holy candlestick of the priest.

But you must be enformed, of a farre greater foyle, sustained by the deuil, at the hands of a young child, by

## A declaration of Popish imposture

the vertue of this holy candel, holden in his hand. Heare the Miraclist report it, in his owne gracious Idiome; *Sara being set in a chaire, shee raged more then ere shee did before, especially at the presence of an infant, holding a holy candell, crying oft with terrible voyce, and countenance, I will eat thee, but the child nothing abashed thereat, was brought to hold the candell to her nose, and to put him to silence. O Catholicam fidem! O fidem Catholicam!* that hast such a check, and foueraignty over all the power of hell, as that thy priests leade about deuils after them, as men leade Beares by the nose, or Iack an Apes in a string, and enduct thy young Infants, with such heroical magnanimitie, as they dare play with the deuils nose, and crie *Iack deuill, bo deuill, blow out the candell deuill:* and the poore deuill stands like a mute in a blacke sanctus, with a bone in his mouth, and dares not speake one word.

The two next deuill-scourges proclaimed from hel, were Frankincense, and the booke of Exorcismes: the former whereof though it pleased you not to grace with any special miracle accomplished alone, hauing many new initiats to aduance; that stood you in more stead: yet to shew that your deere Mother-church did not bestow her blessing vppon such a iewel for naught, you gaue him his due time, order, and place, and marshalled him very honourably according to his discent, sometime with the powerful potion, sometime with brimstone; sometime with holy water, sometime with holy candle, shewing vs by the worthines of his companion, that hee was none of the rascal crue.

Indeede you needed be the lesse careful for this, by reason it is alwaies of worth very sufficient to grace, and aduance it selfe, both in regard of the antiquity, as also of the honourable discent thereof; as springing from no meaner stemme then the three Kings of *Cullen*, that brought it with gold, and Mirrhe, for a present vnto our Saviour Christ. And therefore it hath beene worth the keeping,

keeping, & esteeme in your Mother-church ever since, and hath receiued her deere motherly blessing, by consecration, and benediction.

And so wee find that your holy Mother hath layd her holy hands vppon gold likewise, and consecrated, and blessed that amiable mettall to, whereby it hath had, and shewed as much power, ouer deuils haunting houses, walking in Churchyards, and speaking out of images, as Frankincense, holy candle, and holy water haue. But little did those three good Kings of *Cullen* know, what a powerful rich present they had brought vnto our Sauour, whē they presented him with Frankincense, as little deeming of fuming any deuil in theyr way, or profugating a deuil from the body of our blessed Sauour. But your eyes pierced farther thē these 3. Kings could, (notwithstanding it is generally accounted they had eye-sight enough, as comming from the head, and fountaine, of wisdom, vnderstanding, and wit,) and you cleerely saw, that the Egyptian priests, perfuming theyr two grand Idols, *Isis*, and *Osiris*, with this holy smoake, and hearing *Tully* proclaime of theyr Images at Rome, *in omnibus vicis statuæ factæ, ad eas thus & cerei*, that they halowed them, and theyr Altars with frankincense, and candle: you haue very wisely, deuoudly, and heathenishly, smoaked your Altars, your images, your Churches, your vestments, your reliques, your beades, your bookes, your breeches with this perfume, for feare of deuil-blasting; and therefore you needed not vppon our deuil Theater to grace it with any new wonder.

The fourth feareful whip halowed out of hel, was the booke of Exorcismes: which though *Stemp* the priest shewed *Sara* a little corner of out of his pocket, when he was new come from London to *Denham*, telling her he had brought her Maister a whip, and that *Sara* knew it as wel by the crosses, & figures, as a begger knew his dish, or an old curre a kitchin whippe by a corner of the

steale, it had beene so often thundred vpon: yet we find in our tragedie, that this plaid not the most tragicall monster-part, nor did not the greatest wonders, and that vpon very wise, and important considerations. First this booke was *sicut fortis equus, spatio qui saepe supremo vincit Olympia*. It had playd so many worthy parts, and carried away the garland so oft, in all the Lists, Turnaments, and Iusts, with the deuil, that it needed no new *Io pan*, to be honoured with-all.

Secondly, it hath hanging on it all the seales, and stamps of holy popes, for many hundred yeeres, with all their potent benedictions: and it hath had the decree, and louing mothers blessing, with priuiledge of birth-right, and priority of honour besides, and therefore it might wel stand, and breath a while without any new addition, or title of aduancement. Thirdly, it serued wonderous aptly, *ad terrorem, et stuporem incutiendum populo*: in steede of thunder, and lightning to bring *In-piter* vpon the stage, by these dreadful frightful Exorcismes, thundring, clapping, and flashing out the astonishing of Gods names, *Iehonah, Tetragrammaton, Adonai*, and the rest: to amaze, and terrifie the poore people, and to possesse them with an expectation of some huge monster-deuil to appeare. Who standing at gaze, with trembling, and feare: hearing the huge thunder cracke of adiruation flie abroad; and no deuils to roare; and then seeing the Exorcist, in a rage to throw away his thunder booke behind him, and hunt the deuil with his owne holy hands, and instantly hearing the deuil rouze out of his cabin, as a Lyon out of his denn; & bellow out with his roaring voyce, *Oh, oh, oh, I burne, I burne, I scald, I broyle, I am tormented*: This must needes make the poore Madge Owlets cry out, in admiration of the power of the potent priesthood. *O Catholicam fidem! O fidem Catholicam. O the Catholique faith! O the power of the faith Catholique.*



Brimstone, and the *holy potion*, needed no Herrauld from hell, to proclaime their potency, and might: for where so euer they went, they caried hel before them, both for vgly blacknes, smoake, scorching, broyling, and heate: As you may see in the poore she-devil *Sara*, that bore in her face the very *Idea* of hell imprinted, & branded in her, by these dreadful fumigations: For the force, vse, and application of this Engine, I referre you to the tenth chapter: not that you must think, that the loathsome hellish potion of Sacke, Sallet-oyle, and Rue mashed together, and by force poured downe into her stomacke a full pint at a time; did of their owne natural qualities, fume vp, and intoxicate her braine, as *Tobacco*, *Giniper*, and *Henbane* mingled together would doe: or that the owne unkind fullsomnes of Sack, Oyle, and Rue, did distemper her stomacke, and enforced her to straine, vomite, and crie: or the pestilent, choaking, stuffing, pernicious fume of Brimstone, filling her eyes, mouth, nose, and scorching her with the coales, & fire, til she looked as blacke as hel mouth; did of their owne proper force, cause her to crie, scritch, and howle: for what hellish Butchers would euer put a poore wench to such paine: but you are to imagine, that these loathing, intoxicating, piercing, broyling, choaking, qualities were suspended in their proper subiects, by the soveraigne consecrating power of the kinde mother church of Rome, that these consecrate Engines made the poore devil in *Sara*, to tremble, fume, vomit, straine, scritch, and roare, by the pure vertue of the kind churches sweet benediction. And hoping you will be thus kindly affected for their sakes, who with you as wel, as they did *Sara*, and would vse you as kindly, if they had you in their fingrings, as being perswaded, that you are all, & euery each one possessed with devils: I wil spend no time to entreate you, but proceede to my farther task.



## CHAP. 19.

*Of the astonishable power of Nicknames, Reliques, and Asses eares, in afflicting, and tormenting the deuill.*

**W**Hen a Lyon, a Fox, and an Ass were met together in pilgrimage, it was much wondered at by the common-wealth of beasts, what that consociation meant, considering the dissimilitude and disparitie of the beasts. So when a man shal meete with these three in a ranke, Reliques, Nicknames, and Asses eares, hee may perhaps muse at this vnequall combination, but when hee shall vnderstand *quò uer una capiunt*, whether they bend theyr course so louingly together, and shal be aduertised, that they march hand in hand in an equipage to set vpon a deuill, to afflict, torment, and cast him out of his hold, he wil muse much more. This gentle musier must be put out of his dumps, by taking out his first primer lesson, *Ignorantia causarum genuit admirationem*; It is nothing but ignorance of causes, that is the mother of admiration; and therefore when we haue instructed this admirator in the secret causes, and principles of this vnseemely connexion, we shal ease him of his labour, & cause his wonderment to cease.

The maine ground pillar, and principle of all, is the bottomlesse deitie of the holy Church of Rome, who as she is able to make Gods of bread, Saints of deuils, and to place them in heaven, so is she as able to change flies into Serpents, fleas into Scorpions, Nicknames into whips, Asses eares into scourges, to chastise, and chase away all the deuils in hel. So as that these two Nicknames, and Asses eares, are indeede but two crystal looking glasses, wherein you may behold linely represented vnto you, the authority, and diuine prudence of the holy Romish Church: Authority in choosung out such

sha-

shadows, and Nihilities, to controll the principalities, and powers of darknes; prudence in selecting the base, and ridiculous things of the world, to confound all the wisdom, and policy of the devil.

I am therefore in gentle, and kind wise, to advise, and entreate you, that you vse these looking glasses carefully, and aright, thorough-out the whole course of this our admirable blacke Arte, and that you measure not our proceedings heerein, by the scale of sence, vnderstanding, or wit, iudging of things according to their owne nature, qualities, and formes, for so we may be thought to haue dealt, not onely childishly, and ridiculously, but many times impiously, and blasphemously to; but to esteeme of things vsed, and imployed in this admirable science, according as they are improved, sublimated, and aduanced by the authority of holy church of Rome, and according to the secrets, and mysteries of the Arte.

As for example, what man iudging according to wit, vnderstanding, or sence, can imagine that a Witch can transforme her selfe into the likenes of a Cat, a Mouse, or an Hare: and that shee being hunted with Hounds, in the forme of an Hare, and pinched by the breech, or whipped with scourges, in the similitude of a Cat, the same pinch, or marke, shal be found in the breech of the Witch, that was before made by the Hounds in the breech of an Hare, and yet shal you see this sencelesse, witlesse, and brainlesse conceite, verified, & made sooth in the practise of our holy coniuering crue, the thing being really acted, and performed indeed.

Looke in *Frid. Williams* Deposition; and there you shal finde, that the whole Quire of our twelve holy priests, had a solempne assembly at the whipping of a Cat, and did whip the Cat so long in a Parlor at *Denham*, til shee vanished out of their sight; and sending next day to *Bushie*, to see in what case the Witch was, whose spirit they

they had Cat-hunted ouer night, the Witch was found in child-bed, and her childe newly dead. Whereby it plainly appeares, that the whipping of the Cat, so it be done by Catholique priests; is no iest, nor the hunting of the Witch heere, no fabulous apprehension; but a good Catholique sooth, agreeable to the maiestie, grauitie, and wisdom of that venerable holy Church.

And so wil you iudge likewise, of nicknames, & Allescares, by that time I haue shewed how grauely, and reuerendly, the holy Church hath set them vpon the deils head: and how by her soueraigne authority, and command, she hath made him to weare, & beare them in spite of his furring nose. First, you shal haue the Canon, and constitution, as I finde it set out in *Mengus*, the Licentiate, & authorized Maister for Hel; and next the practise of the Canon, by our ratholy legates, according to the constitution of their deere mother Church.

Mégus full:  
dæmon:  
exorcis:

railing on  
y Noit

The Canon for nick-naming, and rayling on the deuil, runnes thus in *Mengus* his fourth Exorcisme, of his dreadful deuill club. *If after the Masse celebrated of the holy Ghost, signifying the possessed with sixe signes of the: Crosse, sprinkling him with holy water, inuocating ouer him the name of the Father, Sonne, and holy Ghost, which Aue maria, and blinding out the potent Exorcisme, armed with all the dreadfull, and astonishable sytles of God; the deuill shew him selfe refractorie, and with nobility; nor expresse his name, in any sane in shur dicenda in propria: then you must come pon him with as many nick-namos, as you can possible devise.* Now if you wil learne to nick-name the deuill in print, and *cum privilegio*, vnder the signet, and seale of the holy Church at Rome; take heere a messie of nick-names; as they are dressed, and feared in from the Popes Maister-Cooke, and scaldier for hel: and let hel it selfe be raked, you shal neuer finde the like: *Audigitur infernalis, false, reprobe: demonum magister, miserima creatura, pectorator hominum, deceptor malorum angelorum, fallax anima.*

*animarū, dux hereticorū, pater mendacij, fatue, bestialis, insipiens, ebriose, prado infernalis, serpens iniquissime, iupe rapacissime, sus macra, famelica, immundissima, bestia Scabiosa, bestia truculentissima, bestia crudelis, bestia cruenta, bestia omniū bestiārū bestialissima, spiritus Acherontine, spiritus fuliginose, spiritus Tartaree: That is, Heare therfore thou fencelesse false lewd spirit, maister of devils, miserable creature, tempter of men, deceauer of bad Angels, defrauder of soules, Capitaine of Heretiques, father of lies, fatuous, bestial, Ninnie, drunkard, infernall theefe, wicked serpent, rauening Wolfe, loane hunger-bitten impure Sow, seely beast, truculent beast, cruell beast, bloody beast, beast of all beasts, the most bestiall, Acherontall spirit, smoakie spirit, Tartareous spirit. Is not this pretily wel rayled of an olde Mother Church, that hath nere a tooth for age in her head; but hath liued these seauen hundred yeeres, and more, of pure milke of our Lady? Clap on heere the Canon, for the long Asses eares, and feare them to the devils head, with a little holie fire, and brimstone, and let vs see how the seely hunger-bitten Sowe-devill will looke. *Hic exorcista projiciat imaginem pictam in ignem: Heere take the picture of the devill, that you haue drawne in paper, and cast it into the fire: and what turmoyle these wrought in hel, our holy Exorcists by their practise, are prest to tel you.**

Heare the Miraclist report it, who himselfe was an Actor. *The Priest having placed Sara in a chayre: he commaundeth the devill to tell his name: the devill answered Bon-iour and began to make a shew of speaking French: the Exorcist then reviling the devill, and calling him Asse in the French tongue, he sayd, I am no Asse, I will not be mocked. This was a soben reply to the Asse, without much adoe. But when Maho trifled, & mocked the priest in Sara, and would by no dinē of adiuration, be brought to tel his name, heare the Miracle-teller againe. The Exorcist seeing the devill thus to trifle, and that hee would not tell his name, for abating his pride, caused to be drawne vpon a peece*

*peece of paper, the picture of a vice in a play, and the same to be burned with halowed brimstone, whereat the deuil cryed out as beeing grievously tormented. No meruaile, when hee had a paire of vices eares clapt red hote to his head, with the loader of holy brimstone.*

Heere haue you both rule and praefise of this tormenting the deuil with nicknames, and glowing eares: now we must a little for our benefit, obserue the sweet documents, that doe flow out of this nicknaming vaine. First we see by *Mengus* her proloquutor, that our holy mother church beeing in her last breath, hath not lost her lungs, but hath both breath, and stomacke at will, and dares speake more lustily, and swaggering-like to the deuil, then euer *Michael* the Archangel durst. For hee hauing an opposition, and contention with the deuil, & the deuil playing (as seemes) the part of our swaggering old Mother with rayling, and reuiling termes, durst not reuile againe, but onely prayed GOD to rebuke the foule-mouthed fiend.

Secondly wee see, that our Catholique priests deuils, stood in more awe of Nicknames, and the paper-vice then they did of the dreadful names of our blessed Saviour, or the high and astonishable titles of almightie God: whereby it is apparant, that the old, and auncient way of calling vppon the Name of Iesus ouer the possessed, at whose blessed Name wee read the deuils in the possessed did tremble and quake, is an obsolete, antiquated way with our holy Mother-church, and not woorth the naming: and that her deuils be new vpstart spirits, of the queynt cut, that stand vpon theyr reputation, for feare lest theyr fellow deuils in a quarrell should take them by theyr long eares in hel.

It was a prerty part in the old Church-playes, when the nimble Vice would skip vp nimbly like a Lacke at an Apes into the deuils necke, and ride the deuil a course, and belabour him with his wooden dagger, til he made him

him roare, wherat the people would laugh to see the deuill so vice-haunted. This action, & passiō had som semblance, by reason the deuill looked like a patible old *Coridon*, with a payre of hornes on his head, & a Cowes tayle at his breech; but for a deuill to be so vice-haunted, as that he should roare, at the picture of a vice burnt in a peece of paper, especially beeing without his hornes, & tayle, is a passion exceeding al apprehensiō, but that our old deere mother the Romish church doth warrant it by Canon. Her deuils be surely some of those old vice-haunted calliſſered woodden-beaten deuils, that were wont to frequent the stages, and haue had theyr hornes beaten of with *Mengus* his clubbe, and theyr tayles cut off with a smart lash of his stinging whip, who are so skared with the *Idea* of a vice, & a dagger, as they durst neuer since looke a paper-vice in the face.

Or if you wil needes hunt vs into a demonstration to let you plainly see, how a morsel of paper burnt, with a vices long eares, should enforce a deuill to roare: remember I beseech you *Asps* couragious Lyon, lying in the Hunters nets; after his fresh wounds, how he roared at the nipping of silly ants, biting him on the bare. Was there euer Lion in our deuils case, before he comes to be vice-bitten with a peece of burnt paper, scalded all ouer with holy water, burnt with the crosse, seared with *Aue maries*, rent with reliques, torne with the stole, battered with the amice, stung with the maniple, whipped from top to toe with exorcismes, and beeing thus exoriated, and all ouer raw, a burning vice, with the least drop of brimstone falling vpon his bare, would make a stout Lionly deuill, I weenie, for to roare.

For his ill bearing of Nicknames, I must needes take the deuils part: for though that I could haue wished, he had borne those contumelies, and indignities with a better equanimity & grace, for that none but children, and fooles, are distempered with nicknames, and taunts: yet



considering the deuill looked into *Denham* house, as *Preftons* dogge looked into his neighbours doore, of no malicious intent to eate any *Christmas-pie*, but to see how *Christmas* went: and seeing a play towards, & that they wanted a deuill, was content to make one in the play, and to curuet, foame, & tumble with a very good deuils grace. Now when he was furbatted, or weary, and could no more *woe penny ho*, to be come vpon with such strange nicknames for his good-wil, as *Bedlam* could neuer spit out worfe, and be called *Nimny*, *drun-kard*, *scabby beast*, *beast of all beastes*, & *hungerbitten sow*, especially the Exorcists beeing pleased for want of better recreation, to play all *Christmas* games with those fowes, as *laugh*, and *lye downe*, and *my sow hath pigd*, and the deuill beeing but a prompter, and candle-holder to that sport; would haue mooued impatience in a right well-stayed deuill.

And withall to deale plainly with the deuils to, and to tell them of theyr ouer-sight with their deuillships good leaue: it is a folly to be laughed at by some, and to be wondered at by many, that any deuils in hel should be so starke mad, as to come in the Exorcists way; to appeare within his circuit, or to crosse his walke; considering that *Aeacus*, *Minos*, and *Radamantus*, the three Iudges of hel, be nothing so inexorable, nor in any part so cruell, tyrannicall, and tormenting ouer the deuils, as our Exorcists are, who carry about vpon theyr backs the whole Panoplie of hel, *Styx*, *Phlegeron*, *Cocyus*; clubs, bats, whips, scourges, serpents, scorpions, brimstone, coales, flames, besides the bottomlesse power, that euery Exorcist hath; (euery one hauing (as seemes) a priuie key to the bottomlesse burning pie, to let out, & in, according to theyr liking) to multiply the torments of hel-fire vpon any deuill, vnto immensity of weight, and infinity in perduration: take but a little say of this from the parlie betweene *Dibdale* and the deuill.



The deuil was a little *Colli-mollie*, & would not come off. *Dibdale* laies vpon him by his soueraigne cōmaund, and his priuie key to hell, 20000. yeeres torment in the deepest pit of hel, with fire, and brimstone on his back, and for the multiplication of his paine, and torment which hee had in hel before, hee tels the deuil it shal be fiftene hundred times as much. Now then let vs make vpon our audite but at gesse, & cast in a grosse sum, how many legions of deuils haue been thus serued by all the Exorcists in the Romane Church, since theyr first creation, and commission for hel, and what an huge heape of millions wil this make, of poore tormented deuils, stacked vp top-ful in hel, with twenty thousand yeeres torment, and that fiftene hundred times doubled vpon them, and all these lye yelling, and grinding their teeth in hel, vnder this immensity of weight of torments, and these innumerable chaines of darknes, that the Exorcists haue layd vpon them.

And these theyr fellow deuils, friends, and companions, our Christmas deuils heere in *Sara*, *Fid*, and *Anne Smith*, must needs know, & daily see, and behold with theyr eyes, and heare with theyr eares, their most lamentable estate: and for them for all this, to come out of hel, where they were fiftene hundred, and twentie thousand times in better case, and to stand in our Exorcists walke, and meete them at *Fulmer*, *Hackney*, or *Denham*, are they not iustly serued, to haue a volley of nicknames discharged vpon them, and to be tricked vp in the vires coate with long eares, and so to be sent backe into hel to theyr fellowes, to be tormented equally with thē, and this torment of aduantage aboue all the rest, to be mocked, floured, and teared at by theyr fellowes, and to be taken by the coat, & eares, for not hauing thus much wit, as by other deuils harmes, to learne to beware?

I come now to the third champion mustered in this worthy ranke, with nicknames, and Asses eares, & that

is holy reliques, which march last of the three, not in regard of theyr vnworthinesse, but in respect of theyr worth. For these three woorthies in this blacke field against hel, nicknames, &c. are the last, and final ranke, of our infernal campe, excepting the two maine Standards for all, the holy Crosse, and the blessed sacrament, which are yet to display, and then you haue your Army royall for hel. And the order of our infernall battaile, is the old auncient order, obserued by the Romans, who placed their *Triarios* last, vnto whose lot it neuer came to fight, till the day grew dangerous, and the victorie very doubtful. Semblably the worthiest, and most approved ranke of our *Triarij* against hel, are nicknames, asles cares, and holy reliques, which are drawne vp into the vant-gard, and front of the battaile, at a dreadful pinch, when holy water, holy candle, the amice, the maniple, the stole, exorcismes, *Aumaries*, and all haue retired, and in some sort haue abandoned the field: and the deuill stands strong at shock, and giues not an inch of ground.

These dreadful tormenters for hel, we haue heere in hand, are not the auncient, famous, renowned, glorious reliques, iewelled vp in the Popes Propitiatorie at Rome (as the sacred violl of our Ladies milke, a peece of S. Pauls breeches, and chaire, the tayle of the Asse, whereon our Sauour rode to Ierusalem, and the rest) but our reliques heere vsed for the most dreadful, and tyrannical tormenters of the deuill, were native home-bred reliques, sprung out of our soyle, and so most likely to be of greatest force, and commaund, against the deuils of our owne *Horizon*: Which (as wee finde them recorded, and aduanced, in the golden legend booke) are the thumbs, bones, and ioyns, of the three worthy Champions sent from his *Hot*: and from *Hel*, for fireworke heere in England, about anno 82, *Cottam*, *Brian*, and *Campion*: who for haynous, and vnnatural treasons against

against our Soueraigne, and the state, were executed at *Tiburne*, canonized at Rome, and Sainted by the devils owne mouth from Hel: as you haue formerly heard of *Campion*, and now shal heare of *Brian* in the devils owne voyce: as the Miracle-father hath recorded it.

Exor: *I charge thee to tell me whose bone this is.* Devil. *It is Brians bone: hee is a Saint indeede, hee neuer came in Purgatorie.* Loe heere *Brian* as fully sainted from hel by the deuill, as *S. Campian* was: and what timorous, scrupulous Catholique can now make any doubt, but these be infernal Saints, considering *Mabo*, the Prince of hel, hath heere dubbed them with his owne mouth? Now for the grace that the deuill shewed vnto these new Hel-created Saints, of the devils owne making, and to their hellish reliques, you may be sure it was not meane. Let the Recorder of hel report you, who was both mouth, and Notarie, for the priests, & the devils.

By often inuocation of the blessed Trinitie, of our Sauour there present in the blessed Sacrament: by often calling vpon the blessed virgin, with salue Regina: and by calling on all holy Martyrs, especially blessed *Fa: Campian*, with the rest of the Martyrs, that had suffered at *Tiburne*, and by applying of their holy reliques, vnto the afflicted body: *Frateretto*, *Fliberdigibet*, *Hoberdicur*, *Cocabatto*, with fourtie assistants, were expelled. Heere you see our blessed Sauour, and the Trinitie, are winged out afore, in the forelorne Hope, as of little value, and account. And the dreadful kilcows come behinde, with especially *Tiburne*, and reliques blased in their banner, and these doe the dreadful feate vpon the devils of the round. We neuer read in all the Miracle-booke, that the deuill trembled at the name of our blessed Sauour: but *Brians bone* being applied (saith the Author) and *S. Cottam* being called vpon: the deuill answered in a trembling quivering voyce, thou shalt not haue thy prayer. And he was scarcely to be vnder- stood, the poore deuill chattered his teeth so sore. What

*Brian*

*Cottam*

them

## A declaration of Popish imposture

then should I tel you of *Campians* thumbe, put into *Fids* mouth; *Brians* bone pinched hard to *Saras* bare legge, as hard as a priest could hold it, the great old rusty nayle crammed into *Fids* mouth, amongst an handful of other choaking reliques, what wonders they wrought with these poore she-devils: how these made them to vomite, scritch, and quackle, like Geese that had swallowed downe a gagge?

Heare Fa: *Edmunds* for all: like *Iulius Caesar*, the commenter of his owne worthy exploits, in his monster-miracle, acted vpon *Marwood*.

*Hic patris etiam Camp: corporis quadam reliquia misce vserunt: ut omnia omnium sensuum organa dissolui sibi, et dissipari viderentur: modo enim oculos, modo aures, tum linguam sibi diuelli, & abripi exclamat, inter quos etiam cruciatus insolito vomitu, ita ut etiam viscera de ore eicere pararetur, vexatus est.* That is: Heere certaine peeces of father *Camp*: body, did wonderfully burne the deuill. All the organs of all his senses, seeming to be broken, and rent asunder, crying out one while his eyes, one while his eares, one while his tongue was rent out, and rent into peeces, and besides other excruciations, hee was tormented with such a strange vomite, as though he would haue spued out his very entralls, and guts.

Heere the deuill was on the racke, by the vertue of *Camp*: relique: now heare his comming downe. *Extrema tamen omnium (qua laus deo sit) omnibus miserantibus & praemi sericordia lachrymatibus, ipso etiam, Edmundo, Edmundo, clamante, liberatus est.* That is: Last of all (thanks be to God) all of vs pitying, and weeping for remorse, *Marwood* crying out, *Edmunds, Edmunds, he was quit of the deuill.*

The sound had beene harsh, and the period not worth a point; if it had runne thus: O *Christe, Christe, O Saluator, Saluator. O Christ, ô Sauour, but ô Edmund, ô Edmund* falls with a goodlyer grace. Very wisely sure:

As

As who would say, that our Exorcists euer meant to doe God, our Satiour Christ, or the holy Ghost so much honour, as to cause any one deuil, amongst all the deuils in hel, that they had in hammering, once to name cyther God, the Father, the Sonne, or the holy Ghost. These (I trust) neede no grace, nor honour from the deuils: but these *Tiburne*, *semideuils*, fainted from hel (*Brian*, *Cottam*, and *Campian*) were the Gods, that stood in need of their holy helping hand.

And heerein I commend their wisdom, in choyse of their reliques very much. First, in that they tooke fresh Greene new reliques, that were not antiquated, and out of date. For reliques (for oft wee see) worke like an Apothecaries potion, or new Ale: they haue best strength, and verd at the first; and therefore *Campians* girdle, now like old Rubarb, begins to allay. Secondly, for that if they had brought of the olde renowned reliques, frō Rome, some vntayd body would haue made question, whether they had beene Saints bones indeed, or rather the bones of dogges, Cats, or Rats, or else of an old Sow: especially now we haue learned *Agazarius* holefome rule. Thirdly, our deuils being home-deuils, and our Saints, fainted heere from hel: it was no reason that forraine reliques, should obtrude themselues into others possessions, & rob them of the honour, that they worthily deserued. But the last, and best point of their wisdom, is this: that we should haue had some scruple of the Saintship of *Brian*, *Cottam*, and *Campian*, if wee had not heard them thus solemnly, lowdly, and ceremoniously fainted from *Tiburne*, hel, and the deuil.

Heere I had concluded this part of the Pageant, but that *Sara* nips me by the care, and tells me, that I haue forgotten a special point of relique-seruice, and points me to her deposition, which when I had turned my booke, and reade ouer, I pointed at her againe, and willed her to pen that point her selfe; and therefore thus

R. she

See her  
exam:

The tells her owne tale.

*At one time (saith she) when it began to be with me, after the manner of women, the Priests did pretend, that the devill did rest in the most secret part of my body: where-uppon they devised to apply the reliques unto that place? Good God, what doe we heare? or is it but a dreame? or haue we cares to heare such impious vnnatural villanie?*

S. *Campion, S. Brian, S. deuil, or fainting deuil, helpe out with this, for I am at a stand: Reliques to that place? It is able to possesse a man, with *Atakwood's* fury, to crie out, *terra dehisce; infernum absorbe*. Earth gape, and hell swallow such deuil-saints, such deuil-reliques, such deuil-priests and all. Was it euer heard, that any heathen durst euer abuse, the vilest thing consecrated to their Idol-deuils, in such execrable manner? Holy Saints, holie reliques, holy priests, holy deuil that made them, and moued them to this. It was no meruaile they made so much hast with the deuil, to Saint their Champions, *Campion*, and his crue from hell, and to deifie, or hellifie their reliques; since they were to be applied to such a diabolical seruice; as the deuil himselfe without such a relique, could neuer haue aecomplished: nay, wee neuer reade, that the deuil durst abuse any thing consecrated but in shew, to any so despicable imployment. *Tiburne* doth blush, that bare the deuil doth shame, that made such deuil-saints, and hellish reliques; and yet the priests, the consecrators, deuifiers, and appliers, doe shew their bare hel-burnt faces, without blushing at all. *Diris deuotores, & actores, & spectatores*. So I proceede:*

CHAP.



CHA P. 20.

Of the dreadfull power of the Crosse, and Sacrament of  
the Altar, to torment the deuill, and to  
make him roare.

As farre as the holy Fathers doe deeme of the Crosse,  
so farre doe we affectionatly embrace, and esteeme  
of the same, as an honourable, and reuerend monument  
in our Christian profession. But the common enemy of  
mankind, not brooking any moderation, taking aduan-  
tage, of the precluiuity of our nature vnto superstition;  
hath so farre bewitched the minds of some, as they haue  
brought into the Christian Church, that which *Tertul-  
lian* dooth so much protest against, in the name of all  
Christians *statuarian*, a performing of diuine honor  
before a peece of wood: then which the Heathen neuer  
did performe more before the statue of *Iupiter*: and an-  
other branch likewise springing frō the same roote, that  
is *stauropolitan*, a feigning, counterfeiting, & stamping of  
signes, miracles, and wonders to be done, not onely by  
the Crosse, but by the expression, and signification of  
the same: after the very same fashion, that the Heathen  
did fabulously imagine, and deuise, strange fountaines  
of delicacies to flow from the horne of *Iupiters* Goat.

These two superstitious delirations haue made vs  
partly odious, partly ridiculous to the prophane Hea-  
then people. *Lucian* found this doting humor betimes,  
in some Christians of his time, and makes himselfe, and  
the world sport with it, as he did at the fancies, and ex-  
orbitancies of all other religions: telling vs a tale of one  
*Encrates*, who had a ring, made of a peece of old Iron,  
which had sometime beene a peece of an Iron crosse, &  
that ring was an amulet against all malignant spirits.  
And blind *Thyrus* the Iesuit, repeats the same rastle  
tale of the ring, as if scoffing *Lucian* had meant nothing



but sooth. But hee may as good cheape afford vs the tale of *Euclates*, as hee dooth the story of *S. Margaret*: who with the bare signe of the Crosse afrighted a deuil, that was comming vnto her in the forme of a great Dragon. Or that of *Martian*, and *Julian*, who with the signe of the Crosse, went vp and downe killing of serpents, as *Hercules* did Monsters: or that of the old man, who spying an Aspe in the bottom of a fountaine, did front the entrance to the fountaine with so many signes of the Crosse, as hee went downe to the bottom, filled his pot with water, and returned from the Aspe without any harme: or that of Bishop *Sabin*, who hauing poyson mingled in his cup by an Archdeacon, who meant to make him away, signed himselfe with the Crosse, drunk off the poysond cup, & felt not the least grudging or distemper after the same. I doubt the Pope his Maister would hardly belieue him in this, who would giue some good store of crownes, to be secured by crosses from the danger of poyson. I doe not see poysoning any where so rife as in Italy, and especially at Rome, where Crosses are not dainty.

And what becomes of that goodly auncient Poem made, and sung in honour of the Crosse?

*Ista suos fortiores*

*Semper facit, et victores:*

*Morbos sanat, et languores:*

*Reprimit demonia;*

*Thatis,*

*The Crosse, in battaile is a shield.*

*Which who so beares, still winnes the field.*

*Against diseases is a spell.*

*A charme against the power of hell.*

It is very great reason they should doe it diuine honour, called *Latria*, and sweat, and spit, and clamor in theyr *Sorbone* for the same, since they giue it the diuine

super-

supreame power of our blessed Sauour. For what did our Sauour heere on earth, or what could he do more, or what did he adorne his owne style withall to S. Iohn, sending his disciples vnto him, to know whether hee were Christ: he said no more then this: *Goe backe vnto Iohn, and tell him what you haue seene, and heard: how that the blind see, the lame goe, the deafe heare, and vnto the simple is the gospell preached.* And dooth not this bring vs plainly within compasse of the heathen challenge, that we be *signei dei cultores*, worshippers, and seruants to a wooden god?

Our deuill-comediants, whose ayme was (as you see) by playing ouer all the trinkets, toyes, & pedlars ware of the Popes holy budget, and by gracing them vvith some seeming quality against the deuill, to aduaunce the credit, of the Catholique church, and to bring into admiration theyr owne persons, and priestly power, that so they might catch the poore Gudgeons, they fished so industriously for; left out no old ceremonie, nor Engine of the Romane Church, that had any name, or reputed faculty that way: and therefore they mustered the Church standard amongst theyr fierie troupes, but they did aduaunce, and adorne with moe miracles, their new reliques, and theyr owne proper persons, theyr hands theyr gloues, theyr stockings, theyr priestly ornaments, as theyr amice, stole, maniple, and albe, then they did the old approoued coate-armour of the Church: and that vpon a right wise ground; in regard, that these did more properly, neerely, and effectually worke for the magnifying of themselves, and theyr priestly authority.

Therefore the holy Crosse was often presented on the stage, but neuer with that acclamation, and *plaudite*, that their other forenamed holy implements were. The first honour the Miraclist doth bestow vpon it, is this: that it serued to discouer *Sara* to haue a deuill, in that shee could hardly be brought to signe herselfe with the

signe of the Crosse. Next it, holy water at a pinch, when it would not goe downe; past *Saras* mouth into her throat, but stucke in the way, her throat was signed with the crosse, & then it slipped down, as easily as a draught of Ale. It seemes that holy water was old; for you see when it was fresh, the deuill himselfe was not able to come within the smell, but crept out at a window soe fast to be gone. Thirdly, it restored speech to *Sara*, when it was lost: *Sara could not speake* (saies the Rector) till the priest had signed her throat with the crosse. *Sara* was now a scholler of some standing (as shee saith) and knew, when her cue came to say ouer her leaue.

See her examination.

Fourthly, *Sara* knew a peece of the crosse by the smell, and that might shee doe right wel; for they kept it so sweet in a boxe, (saith *Sara*) that she must haue had a shrewd pose, that should not haue found it. Fifthly, it brought *Sara* to her selfe when shee was in a trance; or opened her eyes when shee was broad awake. Yet old *Edmunds* bestowes more grace vpon it alone then all these: for when he had hunted vp the deuill into *Marwoods* head with his holy hands, meaning to barricado him there; that the people might see him looke out at *Marwoods* eyes, eares, and nose, as a prisoner doth vse to looke out at an yron grate: hee signes *Marwoods* throat with the signe of the Crosse; with this holy adjuration: *hic Christi limen est; hos limites ne transgredis: this is Christes owne limit, see that yee step not ouer this line* and yet as seemes, for feare the deuill should haue adventured, to put his foote ouer the line, hee claps on the sacred maniple to; & winds it about his neck, that if there were neede, the Crosse might call to his good neighbour, to helpe stop the thiefe. For these holy hunting Engines were better managed, then our ordinary cry of hounds, that wil flie out, euery one striding to leade away the chase, and leaue his fellowes behind: our hunting dogges had beene managed to stay for each other, that

that the cry might be full, and that one might help out another at a dead fault. And thus they dismissed the holy crosse the stage, without any great alarm, or sound of the common drugg: Enters the holy Sacrament vpon their stage, deformed by these hell-monsters into a most detestable Idoll of the masse, with a farre more solemne grace, (worthy of a far better place, if these miscreants had not playd so long with hel-smoake, that it had put out theyr eyes cleane) but they that haue playd with God, Christ, and the holy Ghost, the deuill must giue them leaue to play with Christes blessed institution to. I say they present it with great pompe, in regard of the thrise glorious state, impiously, blasphemously, and chimerically conceited by them to be in royall person within. Such a monstrous metamorphosis, as *Homer*, *Pindarus*, *Hesiod*, nor all the fabulous Grecian wits put in a mass durst neuer faine, forge, or dreame of any their despicable gods, that any God should be made of a morsell of bread.

This new molded masse-Idoll, laughed at by some, loathed by many, detested of all pious, and ingenious spirits, that haue not intoxicated their wits with that enchanted Babylonian chalice; wanting witnesse in heauen, and being hissed at on earth, must be brought vpon our deuill-stage, to be graced, honoured, and confirmed from hell. And the same deuill, that fainted *Campion*, and *Brian*, must with the same blacke breath, and soule mouth, deifie this bread-Idoll, and make it a God. And that it may be a perfect *Chimera*, compounded all of fiction, and fantastick imagination; the smoake, the fire, the stench, the roare, hell, and the deuill must be coggd, feigned; and playd, to help out with this infernall, and diabolicall fascination.

Would it not cause men, and Angels to wonder, at the desperate boldnes of the Ethnick Romish Church, that should dare so impiously, and blasphemously to pro-

prophane the most sacred reuerend Supper of our blessed Sauiour, whose end, and Essence is, to be taken, receaued, & eaten, as the bread of life, the strength, health, and sweete comfort of our soule: all whose diuine energie, power, and vertue, is to the receauer onely; the promise of life to the worthy receauer, the menace of death to the vnworthy receauer; all matter, forme, effect, and end, directed to the receauer. To disguise, difforme, and monster-like to misshape the nature of this thrice blessed communion, as to make it a Monster-Engine of all prodigious signes, cogged miracles, and grosse Heathenish conceited wonders; and to blaze this their helish impiety, before the eyes of all the world: they haue compiled a booke, containing no lesse then foure and fortie seuerall chapters, treating onely *De miraculis veri Sacramenti. Sci. Eucharistiae. That is: Of the Miracles, that the venerable Sacrament of the sacred Eucharist hath performed: transforming the nature of the blessed supper, into a prodigious monster of wonders. Some of the heads of which Chimera, for a sample of the rest, I wil point out vnto you. Cap. 1. De praeidio ab infestatione malignorum spirituum liberato; per oblationem sacrificij corporis Christi. Of a Famine house freed from the haunting of bad spirits, by celebrating the Masse. Cap. 2. De Saxoniae Duce, qui sub sacrificio Missae vidit speciem elegantis pueruli in Eucharistia. Of a Duke of Saxonie, who at the time of the celebration of the Masse, saw the forme of an elegant young child, in the Eucharist. Cap. 3. De quodam cuius vincula soluebantur tempore, quo pro illo offerebatur sacrificium missae. Of one whose shackles fell off, at the time when a masse was said for him. Cap. 4. De Baraca Nauta per salutarem hostiam Eucharistiae a naufragio liberato. Of one Baraca a Mariner, that by the Eucharist escaped a tempest. Cap. 20. Quomodo Satyrus diui Ambrosij frater, Eucharistiam collo appensam habens, in naufragio incolumis seruatur. How one Satyrus*

Tilman:  
De mirac:  
Eucharist:

S. Am.

is Owle-blasted, and possessed: and it goes hard, but ye shal haue some idle, adle, giddie, lymphaticall, illuminate dotrel, who being out of credite, learning, sobriety, honesty, and wit, wil take this holy aduantage, to raise the ruines of his desperate decayed name, and for his better glory wil be-pray the iugling drab, and cast out *Mopp* the deuill.

They that haue their braines baited, and their fancies distempered with the imaginations, and apprehensions of Witches, Coniurers, and Fayries, and all that Lymphatical *Chimera*: I finde to be marshalled in one of these fīue rankes, children, fooles, women, cowards, sick, or blacke, melancholicke, discomposed wits. The Scythians being a warlike Nation (as *Plutarch* reports) neuer saw any visions.

The frightful fancies, and fond gassful opinions, of all the other dotrels arise out of one of these two rootes; weakenes of wit, or vnstayednes in religion. *Horace* the Heathen spied long agoe, that a Witch, a Wizard, and a Coniurer were but bul-beggars to scare fooles: writing thus to one that had so much wit, as to discerne a poled sheepe, from a parlous beast.

*Somnia, terrores Magicos, miracula, sagas,  
Nocturnos Lemures, portentaq; Thessala rides.*

That is,

*Dreames, and Magicall affrights,  
Wonders, Witches, walking sprights,  
What Thessalian Hags can doe,  
All this seemes a iest to you.*

And *Geoffry Chaucer*, who had his two eyes, wit, and learning in his head, spying that all these brainlesse imaginations, of witchings, possellings, house-hanting, and the rest, were the forgeries, cosenages, Imposturs, and legerdemaine of craftie priests, and leacherous Friars, either to maske their venerie, or to enritch their pur-



A declaration of Popish impostures, by selling their Pope-trumpery (as *Medals, agnus dei, Blessed beades, holy water, balowed Crosses, periapts, amulets, smocks of prooffe, and such*) at a good rate; as who would not giue soundly for a Medal defensible against the deuill? writes in good plaine termes of the holy Co-  
 uent of Friers thus:

*For there as wont to walke was an Elfe,  
 There walketh now the Limitor himselſe:  
 In euery buſh, and vnder euery tree,  
 There nis none other Iacubus but hee.*

See the  
 beginning  
 of her ex-  
 amin:

Now see our holy Comedians, if they haue not dressed their *Denham* deuils, after the old Romaine fashion, fit to amaze *Will Sommers* with-all. Heare the graue Miraculist, how aunciently hee attires the deuill for *Sara*. *Shee had beene diuers times affrighted with vglie visions.* You shal neuer heare a prologue to a Popish possession, but it begins with that style. *As she sate by the fire some-what late with an other mayde of the same house, being both in a readines to goe to bed, they fell into a slumber, and drow-ſing thus by the fire, there approached neere vnto them three Cats, making a terrible noyse, and sprawling about this young mayde, one of them leapt ouer her head, and an other crept betwixt her legges: (by *Mellens*, and *Mengus* his rules, this might be a priest in the likenes of a Cat: their hunt was all that way) whereat *ſhee* sodainly looking behind her: (as hauing beene vsed to such creeping Cats;) she beheld a strange huge Cat, of theignes of a *Maſtiſſe-dogge*, staring in her face, with eyes very great, and bright, to theignes of a *ſawcer*. Heere is a right priests Hobgoblin, or *Tom Spanner* in the darke. And wil you heare *Sara* her selfe vncaſe you this bugge: Looke in her deposition. *Shee was looking for egges in a buſh by her Maisters house, and sodainly a Cat leapt out, whereat shee gaue a ſtarile: and this Cat, by this priestly power (O Catholice fidem) is sodain-lic Hobgoblinizd, and hath gotten a ſhape, as bigge as*  
*a Ma**



a Mastiffe, and eyes as bigge as a saucer: O monstrous Catholique faith, that canst turne ordinarie Cats in a moment into Mastiffes. You shal haue them rancked together, as they came from the Popes tiring-house: that ye may see, which deuill you like best, to set the Asses cares vpon. *As supper the Cat afore-said, was turned into a dogge, of two colours, blacke, and Greene, and therewith-all, a Spaniel bayed, (and therefore Maho was certainly come.) At another time the deuill came downe the chimney in a Winde, and blew the ashes about the chamber: Sometime he appeared in the likenes of a Man: sometime of a Bright thing, that sate vpon our Ladies image: sometime in the likenes of an Irish boy, with a blacke curled head: sometime of a great Black dogge: sometime he came flying like a Sparrowe, with a Woodcocks bill: sometime like a Toade, with a nose like a Moale: sometime like a Moufe: sometime like a Minister: sometimes like an Ey, without a head: sometimes like a Ruffian, with curled haire: sometimes like an Old man, with a long beard: and aboue all, he came in with a drumme, and seauen motly vizards, dauncing about the chamber. This was at the L. Vaux his house at Hackney, to conclude their holy Christmasse, with the deuils motly mummerie.*

And which of all these shal we choose to weare *Menghis Asses cares*? The *Hedge-sparrow* is furnished already with the *Woodcocks bill*: the *Toade* is preferd to weare the *Moales nose*: the *Ruffian* with the curled haire, would swagger. the *Irish curled pated boy*, would likely runne away with them: wee had best referue them for *Edmunds* the Miraclists owne wearing; for faigning, coggng, & faigning such comly cales, and faces for the deuill, wherof *Sara* saw neither hide nor haire, top, taile, nor shadow: except the *motly vizards*, which happily she dreamed of in a Christmasse night, hauing scene Maskers in the day, and feasted the priests highly next day with this fained relation. The rest are all of the

A declaration of Popish imposture  
 deuill-priests owne deuising, and therefore he may take  
 his Maister *Mengus* long cares, to make vp a ful suit.

## CHAP. 22.

*Of the admirable finall act of expelling the deuils, and of  
 their formes in theyr departing.*

**I**T is a rule in *Mengus*, the deuill-maſter, and *Thyrens*  
 the deuill-varniſher, that the deuill which is to be diſ-  
 poſſeſſed, muſt be commaunded to goe out in a viſible  
 forme, & for the euidence of his departing be enioynd,  
 to cracke a quarrie in the glaſſe window, or to blow out  
 a candle: which beeing two ſuch ſupernaturall actions,  
 as by a conſorted conſpirator with the Exorcist, with-  
 out the helpe of a cherry-ſtone, or the ſuddaine puffe of  
 a wenches breath, or the ſwinge of her ſleeue, cannot  
 cleanly be conueied, it is no maruell though they be  
 made a demonſtration, that the deuill is ſurely gone. The  
 penner of our deuill-tragædy hath not forgottē to keepe  
 good decorum in this, for hee hath fancied, and feigned  
 diuers, well ſeeming formes, and ſimilitudes; for his ſtage  
 deuils to weare at their taking their leaue.

The firſt deuill that was diſſeiſed was *Smolkin*, *Tray-  
 fords* ſpirit, whom *Sara* eſpied (ſaith the Miracliſt) to  
 goe out at *Trayfords* right eare in the forme of a *Mouſe*,  
 and it made the poore wench at the ſight of the *Mouſe*  
 almoſt out of her wits. The next deuill diſpoſſeſſed was  
*Hutcho* at *Uxbridge*, who appeared (ſaith our Authour)  
 to the poſſeſſed parties at his going out, like a flame of  
 fire, and lay glowing in the fire in *Trayfords* ſight, till he  
 had a new charge. The third was *Hahendadance*, *Saras*  
 dauncing deuill; who appeared to the patient, like a  
 whirlwind, turning round like a flame of fire, & his voyce  
 was heard by a Cooke, as hee flew ouer the Larder,  
 Captaine *Filpot* went his way in the likenes of a ſmoke,  
 turning round, and ſo tooke his way vp into the chimney.

ney. *Lusty Dicke* (as seemes) did slippe a button in one of his turnes about ground: for he went out in a foule vn-  
savory *stench*. *Delicate*, and *Lusty Jolly Jenkin* went out,  
one whirling like a *snake*, the other in a *vapor* not verie  
sweet. *Lusty Huffle* went out in the likenes of a *Cat*.  
*Killico*, *Hob*, and the third *Anonymos*, all Captaines, went  
out in a *wind*. *Pur* went out in a *little whirlwind*. *Fra-*  
*teretto* in a *smoke*.

Maister *Mayne* had in him (as you haue heard) the  
Maister-devils of the seauen deadly finnes, and there-  
fore his devils went out in the forme of those creatures,  
that haue neere resemblance vnto those finnes: as for  
example; the spirit of *Pride* went out in the forme of a  
*Peacocke* (forsooth) the spirit of *Sloth* in the likenesse of  
an *Asse*: the spirit of *Envy* in the similitude of a *Dog*:  
the spirit of *Gulchery* in the forme of a *Wolfe*. But it is  
to be wondered at, that Generall *Mabo*, at the last, and  
most dreadfull exorcisme of all, when hee was expelled  
with 2000. yeeres torment layd vpon his backe, hee  
flunke out without any similitude at all. And more, an  
ordinary Reader will wonder, that *Mabo*, beinge *Dis-*  
*tastor* of hell, is said in the Legend of Miracles, and so  
noted by *Sara*, to haue chosen such a strange part in *Sa-*  
*ra* for his passage out, as I dare not name: and yet de-  
vils, comedians, and their reporters may haue licence in  
all Courts to call all things by their names: And indeede  
hee liyes the wonder of all, considering that that name  
lesse part, the devils port-gate in *Sara*, was the priors  
quest and haunt, which they had hunted sore, had crof-  
sed, recroffed, and surcroffed with their holy hands, had  
sacred, or feared with application of their reuerend  
strong reliques, and other their potent holy parts; (as  
you haue heard poore *Sara* herselfe confesse) the devill  
should once dare to come neere that part, that had been  
harrowed, (I would say halowed) and enriched with so  
many precious Jewels from Rome: but you shall finde

the Authour noted that part, and assigned it for *Maho* the devils passage, vpon very sage, and prudent consideration. For they had kept such reuel rout thereabouts, as they themselues gaue out to such as were suters to *Sara*, (as you reade in her deposition) that they, and the devil, (*O fidem Catholicam!*) had taken such order, as marry her who would, she should neuer haue child.

But to returne to our similitudes, and deuil visages againe, the Miracle-minter deales heere with these formes, and faces of devils, as *Sofia* in *Amphitryo* dealt with the battaile at *Telbois*, who ranges two maine Armies, deuides them into squadrons, wings, and flanks; and makes them meete, and encounter, and none but himselfe alone is vpon the stage. And indeed it is good decorum in a Comedie, to giue vs emptie names for things, and to tell vs of strange Monsters within, where there be none. When a man heares of these frightful similitudes, wherein the devils are conceited to depart, as flames, whirlwinds, snakes, cuts, fire, and smoake, hee would imagine the spectators should be much gaffred, and skared at the going out of the devils in these fearful formes; and that the chambers and roomes, where the demoniacks and the company are, should be shaken with the whirlwind, scorched with the flames, and soiled with brimstone and smoake; and that the assembly should tremble, to see the deuill while about in the similitude of a snake, or a fire-dragon spoutes, & whirles in the ayre: but at our gentle devils departure, there was neither shape seene, nor wind heard, nor motion felt, nor flames, nor smoake, nor whirling fire-snake perceived at all, and therefore you must heedfullie observe, the Authours clause shewes annexed, (as *Amos* to a traffic) with the end of the sentence, *As I seemed, or appeared to the possessed*, even as much as with *Amos* should

So as the out-casting of these vgly devils visards, yet thus. The priests doe report often in their patients hearing,

ring the dreadful formes, similitudes, and shapes, that the devils vse to depart in, out of those possessed bodies, which they haue dealt with-all beyond Seas: and this they tell with so graue a countenance, pathetical termes, and accomodate action, as it leaues a very deepe impression in the memory, and fancie of their actors: so as when it comes to their cue, to play the same part ouer, (as namely, when after dreadful adiuration the devil is said to goe out) then doth the Exorcist very soberly aske the party, in what forme or similitude, the deuil appeared vnto him at his departing: and he hauing conned his lesson of formes, and shapes before from the priest, lights vpon some such forme, and shape, as he hath receaued from the priest. And then the *Echo* is: *Thanks to the blessed virgin, and the whole Quier of heauen*. And if the Exorcist doe suspect the wit, or memory of his scholler, as being nothing perfect in his Kalender of formes, he wil not stick, to prompt him by his question (being afore an Auditory of Romish guls, whose braines swarme with bul-beggars) as to aske him, if the deuil did not depart in such, or such a forme; and then the actor either for feare, or flatterie of his good maister dares not but say yea.

Another rule you must learne in a Comedie wel acted; and conuained for the deuil: that the demoniacks be so neerely placed (yet in feuerall roomes) each to other, that one may heare without benefit of *Midas* long eares, what is said vnto, or by the other; and so the second may be yare and ready, to take his cue and turne of the former, and put to a little of his owne wit, for the better gracing the wonder. Or else if propinquitie, and fines of the roomes wil not serue, for one to be the others *Parrat*, and *Echo*, touching the shape; let the shape be handsomly agreed of by the deuil-actors before, or else provide a mistress *Plater*, for an intelligencer, or intercurfitor betwene them, that may in a trice relate

A declaration of Popish imposture  
to one, what the other hath done, and said.

*Lasty Jolly Ienkin* was conceited, & giuen out by the Exorcist to goe out of *Sara* in the similitude of a *whirling snake*: *Marwood* was in another roome, yet so neere as he caught the snake by the tayle, and cries out, where he lay, at the dreadful sight, adding that hee saw it come whirling by his window, with a wind in most terrible wise. Heare Maister *Maynie* for all report you this deuise, the daintiest actor, that euer came vpon deuill-stage. And as I answer to this poynt, so doe I vnto that other, as touching the deuils supposed similitudes, in theyr pretended departing out of me. *Eyther it is altogether false, and deuised by theselues, or else they led me to say so by theyr questions, as if they asked mee whether Pride did not depart from me in the likenes of a Peacock, it is very probable that I sayd, he did, and so of all the rest. Or otherwise they tolde some in my hearing, that such deuils did vse to depart from such, as they possessed, in such kind of formes. I pray G O D forgiue them for all theyr bad dealing with me.*

Thus you haue these Romish deuill-vizards of formes, similitudes, and shapes of the deuils departing, layd open vnto you, by their owne schollers and actors, to be naught els, saue squibs, crackers, and fire-works forged out of the priests owne fancie: and that there was no deuill, but *Edmunds*, or *Dibdale* the Priest. Now let vs a little looke vpon the last, and most artificiall act of this infernal Tragedie (namely, the final dispossessing, and extruding the deuils) by which of their ghastly dreadful Engines, this conclusion was best, and most cunningly performed.

The first honour of this great, and admirable act of finall dispossessing the deuill, did by great prouidence fall vpon a little casket of reliques; wherein there falls out wonder vpon wonder. For *Trayford*, the possessed party, espying a casket of reliques in *Saras* hand, snatches them sodainly from her, and applying the casket



to his owne, did expel *Smolkin* his owne Mouse-devil. Where the super wonder is, that a man should without Exorcist, *Albe*, *Aue marie*, or *Salve Regina* dispossesse himselfe of a devil, as wee finde *Trayford* did: or rather the devil dispossesse himselfe. For *Trayford*, the possessed, was moued, ruled, and caried by the devil, as a wheele is by a turnspit curre, that is put into it: so as it was not *Trayford*, that snatched the casket, but the devil, nor *Trayford* that applied them to his mouth, and expelled the devil at his right eare, in the likenes of a *Mouse*, but the devil.

This doth plainly instruct you in these two excellent points: first, the dreadful power of reliques, when they lie pent, and packed close together in a little roome, that they worke like bottle-ale, that is close kept from vent, ready as soone as they be stirred to spout devils, dragons, and all in a mans face: next, it reades you a plaine Lecture of the bodily feare of the devil at the approach of an holy priest, who chooses rather to make his owne squib, fill it with Gunne-powder, and setting it on fire, to burne, and blowe vp himselfe, as *Sardanapalus* did, then to attend the comming of a scalding Catholique priest.

The next expulsion of the devil was by holy water alone; wherein the power of the holy relique is the more aduanced, in that it came not from the hand of any anointed priest, but was taken by *Sara*, and sprinkled vpon the devil, in the likenes of a *Toad*, and towards the *devil-minister*, that came into *Trayfords* chamber, and they both vanished away. So as by these powerful instruments a devil may not onely dispossesse himselfe, (which a man must imagine he had neede of great help to doe) but also put to flight any other devil that stands in his way, or wil presume to come within his walke, without his good leaue. For else what reason had *Saras* devil to be displeased at his fellow devils comming into



*Trayfords* chamber, and to sprinkle him away, but that it seemes he came rudely in, without *by your leave*.

The holy Crosse put to flight a whole Quier of *Puppets*, that appeare dauncing the Morrice at the end of a gallerie; and dissolued them so cleane, as there appeared neither flame, smoake, nor ill odor from them: and this wonder was accomplished by *Sara*, for *Sara* (saith the Miraclist) *signing her selfe with many signes of the Crosse, the deuils in the likenes of Puppets, vanished out of sight.*

Heere our wonder like *Amphitryos* goblet, begets an other wonder stil. *Sara* by Crosse puts to flight a whole troupe of *Puppet-deuils*, and yet the deuil within *Sara* cared not for the Crosse one iote. These (as seemes) were but punie vrchin spirits, that for want of good cheere at *Denham* house were pined, and made feeble, before the Exorcists came thither. But *Parre* was a spirit of a tough mold, and in reasonable good plight: hee held the Exorcist good racke, til at length (saith the Reporter) by often inuocation of our blessed Lady, and the whole company of heaven, with *Aue maries*, and other *Anthemes*, of our blessed Lady, especially *Salve Regina*, *Parre* was cast out. Here Church *Anthemes*, as you see, caried away the bucklers, in expelling the deuil. *Sara*, the deuils sweet dauncing schoole, had chosen amongst all the heauenly Quier *S. Barbara*; for her patronesse, and Saint: who pittying her poore Client, seeing all the deuils of hel in the poore wench, and *Maho* their commaunder, came downe her selfe from heauen, to shew her grace she had there, and that Saints may come from heauen a deuil-hunting, if it stand with their good pleasure, and assuming the office of an Exorcist into her owne hands, casts out *Maho*, the black Prince.

*Maho* takes this as no faire play: and therefore himselfe complaines of it in his Dialogue with *Dibdale*: that a woman had cast him out before, upon her owne sensuall day.

This is no meane office, you may be sure, nor of little moment, and waight, when the glorious Saints of heauen come downe to discharge it: nay you shal see, that for the dignifying of this coniuring profession, and to stop the mouthes of all carping obloquutors, our blessed Lady her selfe vouchsafed to grace it with her presence in her owne proper person, and to come in state, with a princely trayne of celestiall virgins attending vpon her: whom the deuil in scorne calls by a by-name, *Saffron-bagge*; *Loe yonder* (cries the deuil to the Exorcist) *comes Saffron-bagge, with her company of tripping-mayds, than canst doe nothing without her.* And the Miracle-maister sticks not to tell vs, that shee played the Exorcists part too, in helping of Sara. *After a long, and painfull combat* (saith he) *Sara sayd somewhat cheerefully: now our blessed Lady hath knowne my neede, and hath holpen me:* for the deuil was gone out. And it shal, I trust, be no disparagement to our Lady in this case, to haue a simple word in shew matched vnto her highnesse, which with the very sound, pronounciation, and name had the same vertue in expelling a deuil, that her owne gracious presence in proper person had: and that is in the Creede, neither the name of God the Father, God the Sonne, nor God the holy Ghost, nor the name of the virgin *Mary* (which as you see, is notwithstanding dreadful to the deuil) but the bare naming, and pronouncing of this word *Catholique* alone: with the sounding of which sillables onely, *Sara* (sayth our Author) *did put to flight all her pernicious deuils.* So as this word *Catholique* in the Creede is as deepe a deuil-coniurer, as euer *Mengui* was.

These seuerall Champions (as you see) doe seuerally triumph, and erect their seuerall Trophies, with spoiles of seuerall deuils. But it falls out sometimes, that the ground Prince of darknes doth combine, and vnite his forces, calling to his ayde his Leaders, Colonels, and

Captaines for hel, as *Hiactio*, *Helmoduan*, and the rest, and pitches a maine field: so as his forces stand strong against any one of these alone. Then heare the General of our ghostly Camp, how he marshals his bands, & troupes, against the front of hel. *But the blessed Sacrament being brought, inuocation made to our blessed Lady, and all the Quier of heauen, by the helpe of Aue maries, Salue Reginaes, and calling vpon the blessed Martyrs, and applying their holy reliques, especially of Fa: Camp: Fa: Brian, and the rest, that had beene martyred at Tiburne, hell is selfe quailed, the deuils roare, and the Prince with all his assistants, and commanders, are finally cast out.* These are the troupes, that preuaile against principalities, powers, dominions, and all the kingdome of darknes: these laded *Maho*, and *Modu* (the two Generals of the infernal furies) with fire, and brimstone, and banished them, for a final doome, to be tormented in the bottomlesse pit of hell.

And thus closed vp our worthy Author his woorthy tragedie, with the confusion of the great Maister-deuils; and the consolation of his pittifull possessed captiues, and that loude famous acclamation of the spectators, *O Catholicam fidem! O fidem Catholicam!* But the lamentable *Chorus*, and *Nuntios* of this tragedie (Maister *Meynie* gentleman, *Fid Williams*, *Sara Williams*, *Anne Smith*, and Maister *Tirrell*) doe tell vs another tale, ending this deuill tragedie, with their own teares, sighes, exclamations, and hideous out-cries, against the deuill-priests, the coggers, eoyners, mynters, and actors of this wicked lewd play. Who were not content to play *Maho*, and *Modu*, the grand deuils themselves, to play at *bo peepe* with Almighty God, our blessed Saviour, his holy Angels, and blessed Saints in heauen, presenting them on this feigned Theater, and making them to squeale, pype, & tumble, like puppets in a pageant after their owne impious fashion, and so prophane, and pro-

struate

stitute the blessed Sacrament, making it a Pandar to their foule and monstrous lust, but partly by flattery, partly by feare, partly by the bond of violated chastitie, partly by their lothsome potions, and vnnaturall fumigations, brought them into the same dissimulation with themselves, and to act the chiefe, and principall parts in their diabolically legerdemaine: and when they had once masked them in their popish wets, and gotten them into their holy gins, they did so vnmanly, so vn-priestly, and so vnnaturally vse them, as the deuill himselfe, if he had beene indeed in presence, could not haue vsed them worse.

And these disguised bewitched creatures, now of better remorse, doe tell vs that the trussing vp of their iugling sticks, winding vp their Pope-budget, & packing vp their Romane pedlarie grew from another cause: which was, because they vnderstood by some of their Sentinels, that their iugling, packing, and legerdemaine did peepe out abroade in the Country, & occasioned diuers opinions, and constructions of the same, whereby present danger to their persons, and stage-robes was like to ensue. This moued them, to let *Mab* the deuill slinke out of *Sara* in that homely manner as you haue heard, that they might (though vncleanlie) ridde their hands of him. And now I pray you obserue how sutably to their former affaires they sorted themselves thence.

It is the fashion of vagabond players, that coast from Towne to Towne with a trusse and a cast of fiddler, to carry in their consort, broken queanes, and *Ganimedes*, as well for their night pleasure, as their dayes pastime: our deuill-holy consort at their breaking vp house at *Denham*, departed euery priest suted with his weagh after the same good custome. *Edmunds* the Iesuist (saith one of their owne couey) had for his darling *See the last end of Fids*  
*Missis Cressy*, *Anne Smith* was at the disposition of examining.

Ma: Dryland, Sara Williams of Ma: Dabdale, Mistresse  
 Aitham of Cornelius, and Fid Williams of Ma: Leigh,  
 And was not this a very seemly Catholicke comple-  
 ment trow you, to see a Fidler and his case, a Tinker &  
 his bitch, a Priest and his Leman, a deuill & his damme,  
 combined sweetly together? I trust our deuils would  
 neuer make sute to goe into any herd of swine, so long  
 as they had such kinde tender cattell to possesse, dispos-  
 sesse, repossesse, and surpossesse at theyr pleasure. And  
 this in the holy dialect is called *gaining of soules: scilicet*  
 for the deuill.

CHAP. 23.

Of the *ayme*, end, and marke, of all this pesti-  
 lent tragedy.

THE end of a Comedie is a *plaudise* to the Authour,  
 and Actors; the one for his inuention, the other for  
 his good action: of a Tragædie, the end is mouing of  
 affection, and passion in the spectators. Our *Demonos-  
 poia*, or deuill-fiction, is *Tragico-comædia*, a mixture of  
 both, as *Amphitryo* in *Plautus* is: and did by the good  
 inuention, and cariage, obtaine both these ends. First it  
 had a *plaudise* often; *O Catholiceam fidem!* and *O that all*  
*the Protestants in England did see the power of the Catholick*  
*Church:* and it mooued affection with expression of  
 teares. *Marwood* did tumble, foame, and rage so liue-  
 ly, when hee was touched with *Campians* girdle, as the  
 guild spectators did weepe to see the iugling knaue, in  
 such a supposed plight. But our Romane Authors, *Ed-  
 munds*, and his holy crue (his twelue holy disciples) the  
 plotters of this deuill-play, had a farther and deeper end;  
 which by this impious deuill they had atchieued pre-  
 tie well, and that was (after the Popes dialect) *the gaining*  
*of soules* for his Holines, and for Hell, the bewitching of  
 the poore people, with an admiration of the power of  
 theyr

theyr Romish Church, and priesthood; by these cogd miracles, and wonders; and thereby robbing them of theyr fayth towards God, and theyr loyalte to theyr Prince, and reconciling them to the Pope, the Monster of Christianitie. And for the obtayning of this maine marke and end, they vsed two chiefe subordinate ends. The one was to bring in the deuill on the stage (thorough the whole course of theyr tragedie) as the father of vs all, and as the founder, protector, and fauourer of vs, and of our most Christian profession. The other, by causing theyr deuils to speake, act, and behaue themselves, as an hostile and sworne enemy to them, and to theyr Romish superstition. Which the besotted people conceiuing as the very true voyce of the deuill indeede, were brought to phancie and imagine of vs all, as of the grand children, and heires of Satan, and of hell, and to esteeme of them, as of the children of light, and the vndoubted heires apparant to the celestially kingdome of heauen. In this theyr bewitched conceit, they vvere brought to renounce theyr duty, loue, and allegiance to theyr naturall Soueraigne, and to sweare theyr fealty and obedience, to the vnnaturall monster of hell.

Vnto the atchieuing of this impious, and trecherous designe (namely, the reuolt of the besotted people from their Prince, and the most Christian Religion, by the pure profession, and swearing theyr obedience vnto the Pope of Rome) they spared no person, no condition, no calling, no profession in either our Church, or common weale, but abandond them all in theyr deuill-comedy to the bottomlesse pit of hell. And that the 7. horned *Babylonian* beast might appeare in his liuely orient colours, to be he that durst open his blasphemous mouth against the Almighty, & his Saints, his accursed brood heere doe that in the assumed feigned person of the deuill, which the deuill himselfe (though a spirit of blasphemy) neuer dared to doe: that is, to curse, & blaspheme, o hel-



(O hellish impietie, my hart doth tremble at the sound) the most beloued, thrice-blessed annointed of the Lord, the sacred person of our dread Soueraigne, making her no other in this deuillish tragedie, then the deuils principal darling. Heare the deuil, or *Edmunds* in the deuils person (who yet draweth his breath from the beames of her princely mercy, who himselfe accursed to the pit of hel) in his owne dialect, if your Christian eares dare to heare that, which those Popishi miscreants dare proclaime vpon their stage.

(Booke of  
Miracles.  
Page, 43.

Beholde  
your loyall  
Priests.

Page, 43.

Page, 34.  
See Saras  
examin:

Page, 7.

Page 7. ibi:

*Oh* (cries *Maho* the deuil in *Sara*) *yonder cometh Saffron-bagge* (meaning our blessed Lady) *shee is come to helpe thee: but shee cannot away with a principall person in this Realme, and therefore I cannot away with her.* Heere the play-deuil is conceited so to loue the Queene, as he must needs hate our Lady, for not louing her Maiestie. And to expresse his deuillships good wil (forsooth) vnto her Maiestie: on *S. Hughes* day hee threatens the Exorcist, that he would goe ring for the Queene: and in another fit tels *Dibdale* in a rage, that he would goe to the Court, and complaine of him to the Queene, and cause his head to be set vpon *London bridge*. In another fit hee cryes out of *Sara* in a loude voyce, *God saue the Queene, and her Ministers*, expressing his deuillships not onely good affection, but zealous deuotion to her Maiestie, and her Clergie. But that which shewes their diabolicall impietie, and opens the treasury of their hearts, fraught with treachery, and treason, they solemnly present the deuil in *Sara* vpon theyr stage, roaring out 'an oath touching her Maiestie in this wise, *by my troth shee is mine*, and the Queene of heauen beeing called vppon, hee sayd aloude, *another Queene is my Queene*. O detestable Romish villany! *et tamen viuunt*, and are at this day plotting a new inuasion to set vp a new Queene, who haue and doe thus desperately blaspheme God, and the King.

And is, her Maiesties Court more beholden to this Romish hellish Consort, then her Maiesties sacred person? Heare *Mady, Mymies* deuill, vaunting in his deuils voyce, vpon *S. Georges* day, that *he would goe brane it* Page. 43.  
*out at the Court: for they were, all his friends.* This is

the gentle quitance, your holy renegadoes doe returne you, for the fauour, or coniuencie which they finde, in that her Maiesties Lawes are no more seuerely executed against them. They bring you home a placard from his hellishnes at *Rome*, to assure you, that you are all in league, and amity, with the deuill. For so the deuill, or *Edmunds* doth proclaime you from hel, or *Rome*, 1599

Those famous renowned Worthies of her Maiesties priuie Counsel, whose bodies sleepe in peace, and their soules (as I trust) repose in *Abrahams* blessed bosome; how our infernal tragedians haue disturbed their rest, prophaned their happy memory, violated their tombs, and called forth their spirits, like the Witch of *Endor*, making them tennis-balls, for their deuils to bandy on their stage; take a true view of, in the passage of a Dialogue betweene the Exorcist, and the deuill.

*Tonder* (cries the deuill in *Sara*) nodding her head towards one part of the chamber) stands such a one (whom Page. 32.  
he had named before) full of deuils: and *Leicester* at this present houre; euen now, now, vnder the right arme of that one (before mentioned) and all the Court are my friends. Then went he forwarde with his speech, naming certaine persons, and said, that they are now gone to the deuill: and amongst the rest, named *Bedford* already departed, and that his soule is euen now with me in this chamber, and Page. 43.  
so passed on his talke, and passed on to matters of treason, and therefore they are not to be mentioned. Thus farre theyr

owne Recorder, in his owne sweet termes. And were not those matters of treason, vttered by the deuill, strange matters from hel trow ye, that the penner durst not commit them to writing, hauing written so much, touching

our most sacred Prince, her Court, and Counsel before, as the devil himselfe durst not inspire more into his pen? And who doth not feele this palpable legerdemaine, at his fingers ends? The devil speakes treason against the Prince, and state, for the winning, and gaining of Subjects from her Maiestie to the Pope, and making them become traytors, by his treasonable perswasions; and this stands for good Romish Rhetorick, and popish Divinitie, whilest it was spoken, and acted by the Popes Orator the devil: and the devil shewed himselfe an absolute powerfull speaker, for his graund master the Pope: enchanting by his sweet eloquence 500, or as their owne disciples confesse vpon record, foure, or five thousand soules in a short time, whom hee wonne from the Queene, and reconciled them to the Pope by this wel acted tragedie. And might the devil speake treason so aptly, distinctly, and elegantly on the stage, that it enchanted the harts, and affections of the poore bewitched people, and chained them to the Pope: and is not this sweet enchanting treason to be mentioned in wryting? *Quis causam nescit?* You were afraid, good devil-tragedians, to be sainted at *Tiburne*, for this sweet enchanting treason, uttered by your proloquutor the deuill: and it must be committed to none, but your sworne new profelytes, that knew how to keepe it from stragling abroad: whom you haue by this one sentence of your wise Orator the devil mantled in the same degree of horrible vnspeakeable treasons with your selues, not onely for concealing, and entertaining treason not to be mentioned, or spoken for the abhominacion of it; but for yeelding themselues, their faith, and fealty to the Pope; the true end, and ayme of all those vnspeakeable treasons. *Et quis hic demon?* And who was the devil, the brocher, herald, and perswader of these vnutterable treasons, but *Weston* the Iesuit, the chiefe plotter, and the arch-impostor, *Dibdale* the priest, or *Stemp*, or

400 { See Fids &  
5000 { Maynies  
exam:

all the holy Coucy of the twelve deuillish comedians in their seuerall turnes: for there was neither deuil, nor vrchin, nor Elfe, but themselves, who did metamorphoze themselves in euery scene, into the person, eyther of the deuil himselfe, or of his Interpreter, and made the deuils names their Puppet, to squeake, pipe, and fume out what they pleased to inspire. And thus, as the deuil would haue it, by a deuillish inconsiderate clause inserted, *that the deuill spoke treasons, not once to be mentioned:* haue you proclaimed your selues, and your 5000 new adherents, for vnspeakeable, vnutterable, detestable Traytors.

Page 43.

The estate of our Cleargie, they haue adorned with a special grace: *The deuill appearing vnto Trayford* (sayth the Miraclist) *in the likenes of an English Minister, and dissuading him to leaue the Catholique Romish Church, &c.* This was a signe (say they) of our especial fauour with the deuil, in that he pleased rather to put on our habite, then the vestments of a Catholique Romish Priest: and yet all circumstances considered, this was no great fauor done vnto our profession, in regard their holy geare was too hote for the deuils wearing. A sute of purgatorie fire had beene much easier for the deuil, then an Albe, or vestment of that consecrate attire. But a greater argument of loue, and mutual good affection is the liberal commendation, which *Saras* deuil doth very frankly bestow vpon our *Ministers*, affirming by his deuils honestie, that *hee likes them well, and that they be much better then the Catholique Romish priests.* Which the poore Ideot spectators tooke to be sooth indeede, and deemed vs to be too great in the deuils bookes, euer to be good. And aboue all, General *Maho* being straightlie charged by the Exorcist, to tel his name, he standing vpon his dictatorship, tels the Exorcist plainly, that *hee cannot command him, but that the English Ministers may. What, and their wines too?* quoth the Exorcist:

Page 29.

Page 44.

*Marry thou a wife too, quoth the deuill. Loe here (good gentle Comers, that come to weare the Woodcocks bill) you heare the deuill, alias Dibdale plainly tel you, that the English Ministers, and their marrying of wines come both out of hel, and are the deuils, alias Dibdales owne counsel to the priest, and so cannot be good. But hunting, nipping, & crof-biting a pretie wench on the bare: crossing, recrossing, surerossing her with priestly holy hands, per honesta, & in honesta: giuing her such a Catholique close pinch, that you make her crie oh, and possessing her with a shee deuill vppon the same: afterwards dispossessing, repossessing, and super-possessing her againe, til the poore wench is so handled amongst you, as the deuill, and you giue out, *Marrie her who will, she can neuer haue child*: This is but his Holines owne hunt and chase, for his holy hellish disciples, in which Catholique sport the deuill himselfe making one, he can take no iust exception there-vnto.*

See Saras  
examina:

After the deuils gracing our seuerall callings by his deuillish commendation, he must needs, of his good nature, speake something in fauour of our religion to, especially in behalfe of those points, wherein we haue opposition with the Church of Rome.

Page, 17.

First, therefore for his, and our better credit the deuill tels the priest, that *himselfe is an heretique*, and that *heresie came first into England, in the raigina of King Henry the eight*. That he teaches the Protestants, to call themselves

Page, 23.

Catholiques: His good deuillship, caused Sara to weep for her father, and mother, because they went to the English Churches, and tels the Exorcist very kindly, that *young children, though they want vnderstanding, must be kept from the Church: because they may be plagued for so going, for their parents faults, that suffer them to goe*. Heere we must suppose, that the deuill had taken so much of the priests blessed potion, (Sacke, Galbanum, and Rue) that he was *Maudelen-drunke*, and in his kinde drunkennes, of pure

com:

compassion, and good nature, doth reuscale thus much against himselfe, to haue children, and good folkes sated: For being sober, and in his right wits, you shal by and by finde him in another key.

Sara was tempted (forsooth) to say first that *there was no Purgatory*. This was a fore temptation indeede, to with Sara to say that fire was not, whereof there is not one sparkle to be seene in all the booke of God: which fire the pillars of Gods Church haue alwaies held for an Heathenish dreame, & a Platonick fiction, whose coles, brands, & skorching flames haue beene purgatiues for mens purses, houses, & lands, & haue annihilated more mettall, and euaporated it into smoake, then all the conceited fire-works of our Chymicall Impostors haue done. And here I feare the devils braine was a little too much heated with the smoke of holy brimston, & grew somewhat adle, in aduising Sara to goe about to put this enchaunted fire out of peoples heads: for that the conceited opinion of this imaginarie fire hath brought more sooty-soiled soules into hell, in a fancied hope of a purge after this life, which they can neuer meete withall, then any one cheating deuise besides in all the Popes budget.

Page, 2.

Saras second temptation was to say, *the priest saide naught in saying of Masse*, A Christmas temptation after the deuil was wel whittled. This was a pretty gul of your merry Christmas deuil, as your selues had gulled & impostured the world. For what can be greater glee, and pleasure to the deuil, then to behold you the Archiuglers, and Impostors of the world, to put downe in this craft the Sorcerers of *Egypt*, the Heathen, *Mahomet* and all. To see you first iugle with Almighty God, and our blessed Sauour, and then with all his saints, turning his most blessed institution into a masse-monster, a *Chimera* of puppets, & gaudes. Approching vnto the holy celebration like *Bacchanall* priests, with a stole, an

Page, 3.



albe, maniple, an amice, a tunicle, and such phantastical attire: putting vpon the blessed institution of our Sauour, a forraigne *Babylonian* name of a masse: making it a night catch, or round to be chopped vp betwene a boy & a priest: perverting the nature of the holy communion, to a private nunchion for a priest alone: severing those two maine pillars of our soules comfort, the body and blood of our Sauour, and renting them in sunder, which God had so neerely conioyned: making the reuerend celebration a pageant of moppes, mowes, eluatiens, crouches, and ridiculous gesticulations: euacuating the power of that perfect, and absolute oblation of the body, and blood of our Sauour, by a quotidian imaginarie oblation of a sacrifice without blood: offering vp in a blasphemous conceit the body of our Sauour, which sitteth for euer at the right hand of GOD, giuing it for the dead, which our Sauour did to and for the liuing receiuers onely: and aboue all sacrilege, and heathenish blasphemie, offering vp our Sauour vnto God his father thus; *beseeching him that he, with a mercifull pleasant countenance, will behold, the offering vp of his onely begotten, and liuing sonne Christ Iesus, and that he will accept the same, euen as he accepted Abels offering, and the sacrifice of Abraham, and of Melchisedech the high priest.* Heereby sacrilegiously making your selues not onelie the true *Melchisedech* (an honour appropriat vnto our Sauour, by the saying of the holy Ghost) but most blasphemously intruding your selues as Mediators, not onely betwene God and man, but also betwene Almighty God, and his sonne; beseeching him to accept of the oblation of his sonne with a pleasant countenance (*O hellish blasphemy*) at your intercession!

See the  
muffall.

Page. 2.

Thirdly, Sara was tempted by the deuil to say, *the blessed sacrament was bread, and not to be adored.* This was an old potent temptation indeed. The blessed Apostle was thus tempted 1500. yeeres agoe, to call it expresse  
by

by the name of bread, and to will vs to remember by the breaking of it, that it was none other but bread. *Platoes Idea* of an essence subsisting in nature, without existence in individuall substances (long since hissed out of the schooles for a fantastick fiction) is nothing vnto this Popish brain-sick imaginatiō: that the colour, forme, tast, fauour, and dimensions of bread should subsist, & exist reall objects to our senses, without the substance, & nature of bread: that all these sensible accidents should be made pendulous in the ayre, like *Archimedes Doue*, or els stript from their proper substance, and adhere to an indeterminate, vagrant, vnbounded being: which all the subtil wits of all the Eagle-eyed Schoolemen in the world, could yet neuer christen with a name. These are the Italian Monsters, hatched of the egges of schoole Crocodiles; the winding serpentine wits of prophane vncircumcised spirits; that take libertie to themselves to descant vpon Almighty God, vpon his beloued sonne, and his blessed institution, as they descant vpon *haccettie, nihilitie*, and all those conceited schoole-tricks.

Our Saviour Christ I suppose would haue had somewhat adoe, to haue instructed his twelue holy disciples, at the first celebration of the supper, in this Lecture of flying formes, and vagrant substances: and if our Saviour had told *S. Peter*, that the bread which he brake & gaue him, was no true bread indeed, but the accidents of bread, (who could not conceiue of leuen, that our Saviour mentioned, but he thought of household bread) it would haue caused him to mooue many odde questions, and haue troubled his braines, and hindered his devotion much in that reuerend, and sacred action. But our Saviours blessed disciples were but *grossa capita* to our subtiliated, sublimated new spirits of the *Sorbon*. The blessed Apostle *Saint Iohn*, did thinke hee had brought an argument of good assurance to the Iewes, when he beganne his Epistle thus; *That which wee haue*  
*scene.*

*scene with our eyes, handled with our hands, and borne conuersant withall, the Lord of life:* which if he had written, to a quirking Sorbonist, or a scoffing Lucianist, that had his braine puffed vp with this theorie of formes, hee would say, the Apostle wrote like a good plaine Iohn a nobs: for those accidents of speech, fatour, proportion, and feeling might be *in individuo vago*, in a wandering Hobgoblin, that had no similitude of nature with the Lord of life. Verily, neither this new coyne of conceited formes, nor the imagination of any Idolatrous adoration was once in theyr vnderstanding, who receiued the blessed sacrament, leaning one vppon anothers breast, and therefore this temptation was as auncient as the originall institution, *that the sacrament was bread, & not to be adored.*

Fourthly, *Sara* was tempted by the deuill to thinke that *our English Ministers were as good, as the priests.* If the deuill had not tempted *Sara* to this, hee had beene much too blame: for he beeing one of their *chorus*, and a principal actor in their play, & so familiar with all their legerdemaine, did well see, that if hell it selfe had beene raked (as they say) and 13. of the deuils most deuilish Ministers fetched from thence, they could not haue passed *Weston*, and his twelue deuilish tragedians, in any degree. Dissemblers, iuglers, impostors, players with God, his Sonne, his angels, his saints: deuilers of new deuils, feigned tormentors of spirits, vsurpers of the key of the bottomlesse pit, whippers, scourgers, batfoulers of fiends, Pandars, Ganimedeans, enhauners of lust, deflowers of virgins, defilers of houses, vnciuil, vnmanlie, vnnaturall venereans, offerers of theyr owne masse to supposed deuils, deprauers of theyr owne reliques, applying them to vspeakable, detestable, monstrous deformities: prostituters of all the rites, ornaments, and ceremonies of theyr Church to impure villanies: prophaners of all parts of the seruice, worship, and honour

of God: violators of tombes, sacrilegious, blasphemers of God, the blessed Trinitie, and the virgin *Mary*, in the person of a counterfet deuill: seducers of subjects, plotters, conspirators, contriuers of bloody & detestable treasons, against their anointed Soueraigne: it would pose all hell to sample them with such another dosen.

Fistly, *Sara* was tempted by the deuill not to say her prayers in *Latine*, because God had not so commaunded, but in *English*, as she had learned of the Minister, in her mothers house: Deerely beloued brethren, the Scripture moueth vs in sundry places, humbly to acknowledge, and confesse our manifold finnes, and wickednes: God saue the *Queene*, and her Ministers.

Are not these mens faces sorely scorched with the flames of hel fire, and their consciences seared with those hote burning coales, that dare publish this desperate impietie to the world, that the confession of our finnes, according to Gods holy wil, and fatherly admonitions in the Scripture, (which is the first beginning of our worship, and seruice of almighty God, appointed and established in our publique forme of prayer in the Church) is the devils temptation? Was it euer heard of before, from eyther Heathenist, or diuine, that the deuill did tempt any, humbly to acknowledge, and confesse his finnes, before almighty God. Which are the expresse words of our seruice booke, derided by these hellish Impostors, and fathered vpon the deuill? What are our faith, our hope, our charity, our zeale, our worship of almighty God, but Pharisaical cloudes, and wandring starres, accursed of God, without true, and vnfaigned humiliation going afore? And what shal become of their much-commended mortification, penance, affliction, and taming of the body, to bring it into due obedience, vnder the government of Gods holy spirit, or in what order, and ranke, shal wee place these, if deiection of minde,

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and

and humiliation of spirit, the acceptable sacrifices vnto God, be the cognisances of the deuill? Blinde, and desperate malice cares not, what it speakes, so it may speak. For that addition, in scorne and superbiuous contempt annexed by you, vnto our publique prayer, *God saue the Queene*, wee doe glory in it, and pray vnto God, from the bottome of our harts, that wee long so pray. It demonstrateth plainly to the world, with what spirit you are led, namely by the spirit of Satanical pride, and desperate disobedience, that dare referre that pious loyal prayer to the deuill.

Thus hath the deuill (forsooth) spoken in fauor of our Prince, her worthy Counsaillors, her renoumed Courtiers, her learned Ministers: in fauor of the Sacraments, and publique seruice of almighty God, established in our Church: now let vs heare the same deuill, as you haue presented him on the stage, pleading for your Church, and patronizing your heathenish superstition, and diabolical inuentions in the same. *Dibdale* to the deuill. *What sayest thou to the virgin Mary? Deuill. Oh, shee had no originall sinne, I had not a bit of her; neither within, nor without.* Heere you see a plaine blasphemy of the Church of Rome, that could neuer before be warranted by Scripture, reason, nor aunient Father, that any (except the vnspotted sonne of God) should be borne without originall sinne, now warranted, and stamped with the signet of the deuill for good, namely, that the *virgin Mary was borne without sinne.*

Booke of  
Miracles  
page. 16.

*Dibdale: What sayest thou to Gregory the thirteenth? Deuill. Oh, he is a Saint in heauen; he neuer came in Purgatorie.* This fauour the deuill bestowes on that Pope, because he had beene a bountifull founder, and benefactor, to the English renegadoes, and a most pestilent deuiler against the life of our Soueraigne: who for this good seruice, was caried on the deuils backe, as sceme, ouer Purgatorie into heauen.

Page, 15,

*Dibdale.*

**Dibdale.** *What sayest thou to Brian? Canst he into Purgatorie? Deuill.* *Oh no, he is a Saint in deede, he is in heaven.* This man was one of the arch-traytors, that came over with *Parsons*, and *Campion*, with special designes of treason from the Pope: and therefore the deuill ought him a special good turne, & could not requite him better, then to enroll him amongst his Saints.

Page 43.

**Dibdale.** *What sayest thou to the blessed Sacrament of the Altar? Deuill.* *It is the very body of Christ cut it, and thou shalt see it bleed.* It had beene an easie experiment to haue tried, whether that the deuill would haue beene true of his word: but *Dibdale* had an euasion readier winned for this: and that was, *Hee would not cut it, for tempting his Creator.* It was no tempting of God, to aske counsell of the deuill touching the Sacrament: but it had beene a fore temptation, to haue made prooffe of the bleeding, and yet there was no man of good sence, but would rather haue giuen credit to his eyes, if he had seene it to bleed, then to the deuils bare affirmation in so waighy a case. But whom should the children of lyes, coggeries, and Impostures beleue, if they should not beleue their father, the graund father of lyes?

Page 17.

**Weston.** *What sayest thou to Campians girdle, whereby hath it this vertue, being a seely twist, to afflicke, intoxicate, and amaze thee? Deuill.* *Ierusalem nouit, Tiburnus nouit.*

Westons  
Tractat of  
Marwood.

*Ierusalem, and Tiburne can tell you.*

Thus farre the worthie dialogue betweene *Dibdale* and the deuill, wherein are many points of high & prudent consideration. If we may be so bold with his deuillish good leaue, wee would gladly aske a question or two: first, why cutting should make the Sacrament to bleed, and not breaking doe the same, if the body of our Saviour be really there? For wpon beting the vessels of blood, there is fluxe of blood caused as well by rupture of a veine caused by violence, (and for the most part in greater abundance) as by dissection of the same.

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And againe I imagine, that (according to theyr most monstrous opinion) our Sauour had been in the Sacrament, as the soule is said to be in the body: that is, *ut Christus in toto sacramento, et totus in quolibet parte sacramenti.* So as whether you cut, or breake the sacrament after consecration, the part that you distribute, doth containe whole Christ; and every part of him; then can no incision deuide our Sauours body, and cause it to bleed, no more then cutting of an arme can deuide the soule. I feare his deuillship was too suddaine in this resolution of bleeding, or els that his wits were troubled with smoake.

Secondly I wonder (considering the deepe wit, and policy of the deuill) how it standeth with his wisdom, to resolute so cleare & easily on the Romish Catholicks side, all the deepest matters depending betweene vs and them: considering (as *Edmunds*, the Devils priuado, affirmeth) that Protestants be all friends to the deuill; & Catholicks his sworne enemies. This is to weaken himselfe and his forces, and to cause his friends to forsake his colours; and flie vnto his enemies; as wee find, by these his temerarious resolutions; hee lost 400 of 5000. long-bild birds at a clap. Either all is not well with the deuill in his wits, or els the priests had so scalded him in the breech, as hee durst doe no other. And what a strange aduantage haue the Romists of vs Protestants, that haue gotten them two heads, whereof neither can erre, a Pope, and a deuill?

The deuils answers & resolutions here to cases propounded by the priests, are diuine Oracles, farre passing the old Oracles hee was wont to make in *Apollons* Temple at *Delphus*, or the *Trophonian* denne: for they were mixed with equiuocation (the new Iesuiticall, and old diabolicall trickes) but these are cleere, direct, and plaine. Dibd: *What sayest thou to the Sacrament of the Altar?* Deuil. *It is the very body of Christ; cut it and thou*

thou shalt see it bleed. And heerein the devils headship  
surpasseth the Popes headship by farre: for the Popes  
head-peece may ake with strong wine, stirring choller,  
or strong poyson; and his Holines must have a counsell  
called, and he must be placed in his Consistorian chaire  
(as Caiphas in the seate of the High priest) ere hee can  
prophecie certaine and right; and it must be *in causis fun-*  
*damentalibus fidei* to: and then he shal speake truth whe-  
ther he wil or no, like *Balams Assie*: but the devils head-  
ship needes none of these molestations, solemnities, nor  
exceptions. His censure is *in actu ultimo*, ready, quick,  
certaine, sound, infallible, eleere, admitting no interpre-  
tation. Who being alwaies ready at hand to comaund,  
by *Mengus* his whip, his club, or his deuill-bugge, or an  
Exorcists holy hands, more potent then all these, and  
hauing his tailewel fizled with brimstone, or scalded  
soundly with holy water afore, what a good-yeere needs  
all this leuel coyle, & stirre, for determinations of coun-  
sels, resolutions of Popes, allegations of Fathers, dispu-  
tations of *subtilissimus, angelicus, Seraphicus doctor exor-*  
*dine mitorum*; that doe cramp mens wits, & turue them  
out of their sockets. Ecce your *subtilissimus, angelicissimus,*  
*Seraphicissimus Doctor* the deuill: and tis no more then  
thus. Exor: Deuill, what sayest thou to the Pope? Is hee  
Antichrist, or head of the Church, yea or no? Deuill. Oh  
no, he is the head of the Church. Exor: May hee excom-  
municate Princes, and disesteem them from theyr crownes?  
De: Oh he may, he may. Exor: Hath hee the temporall  
sword directly or no? and is hee *Rex regum* of the world,  
and all the Emperors, Kings, and Princes his Lientenants,  
to place, and displace at his pleasure? De: Oh they be all his  
vassals. Exor: May the Iesuits (his spirits) in *ordine ad De-*  
*um cog*; i.e. equiuocate, adulterate, murder, stab, poyson  
Christian Princes, for aduancing the Popes Monarchie, &  
the King of Spaine, or no? De: Oh they may doe what they  
list in *ordine ad deum*. This is a short cut, tis but an Oh

for a preface, and the rest is an Oracle: and so all the grand cases for either Church, or Common-wealth are dispatched.

And if they want devils in Italy, to exorcise, and aske Oracles of: let them come but ouer into London in England: and wee haue ready for them, *Darrells wife, Moores Minion, Sharpe, Skelton, Evans, Swan, & Lewis*, the deuill-finders, and deuill-puffers, or deuill-prayers: and they shal start them a deuill in a lane, as soone as an Hare in *Walbam* forrest, that shal nick it with aunswers, as dead as *Westons*, and *Dibdales* deuils did. And wee shal as easily finde them a route, rable, and swarme of giddy, adle, lunaticke, illuminate holy spectators of both sexes, but especially a Sifternity of mimpes, mops, and idle holy women, that shal grace *Modu* the deuill, with their idle holy presence, and be as ready to cry out, at the mowing of an apish wench, and the lowing, or bellowing of a brainlesse empty fellow: *O the glory of God: O the power of prayer*: as the Romish guls did troupe about *Sara, Fid, and Anne Smith*, and cry out at the con- iuration of the Exorcist: *O the Catholique sayth! O the power of the sayth Catholique: Hec tempora, hi mores*. These are the times, wherein we are sicke, and mad of *Robin good fellow*, and the deuill, to walke againe amongst vs: and (I feare) the latter times, wherein lying signes, faigned wonders, coggd miracles, the companions of Antichrist, shal preuaile with the children of pride, giddines, and misbelcefe.

We doe not asseuer, that the deuill cannot say a troth, or that he hath not some-time proclaimed the truth: we know he cried, and said to our Sauour Christ, *We know thee, who thou art, the holy one of God*: wherein he sayd, and cried truly: but this was vpon coaction, from the mighty hand of God, and not vppon questioning, and dialoguizing with the deuill, which we neuer read, that eyther our Sauour, or his holy disciples did. Nay, wee

see that our Saviour checked the devil, so saying truly of him, and commaunded him to hold his peace, as not accepting of any witnes, or testimony from the devils. If *Edmunds*, and his twelue deuillish tragedians could in deede haue coniured a devil: (as the devil of devil there was, but the cogging, coniuring knaues themselves) that would haue giuen testimonie to the prayers, Sacraments, and seruice of God, established in our Church, (as they faigned *Modu* their devil to doe:) we would haue disdained, and reiected his testimonie, as our Saviour Christ did.

But see *Westons* great wit, the Author and contriuer of this deuill-sport. When the cogge-deuill speakes of vs: O that is our disgrace, & confusion: when he speakes of the Romish church, and the bleeding of the Sacrament: O that is Gods oracle, and their triumphant exaltation. O despicable heathenish beggerie, to goe a begging good wordes and credit from the devil. And loe heere (good Christian Reader) plaine Gentilisme, without welt or couet. The Gentiles beeing forsaken of God, and giuen vp into a reprobate minde, did resort vnto theyr Oracles, to aske other counsels, and resolutions from the devil; and what doe our Romish Impostors lesse, or in other sort, then *Cræsus*, *Alexander*, *Pyrhui*, and the rest of the heathen Captaines did? Let some subtle Sorbonist giue mee an essentiall difference betweene them. They asked the devil questions; so doe our priests: they asked about matters of their common-weale; our priests doe more: they aske about matters of God, and the Church, they tooke the devils word for a graceful diuine fauour vnto them; so doe our priests; they accounted the devils answer as the oracles of God; so doe our priests: *It is the body of Christ*, (cries the devil) *cut it, and thou shalt see it bleede*. Why now tis cock, or deuill-sure, against all the Protestants in the world: except the difference be this: the deuill neuer answered

red the heathen Captaines in any matter of import, but in *amphibologies* and clowdes, for feare of beeing taken tripping in a lye: our Romish deuils, doe giue their answers bare-faced, without any circuition, or æquiuocation at all: and therefore our Romish deuils are sure the sonnes of theyr sweet Sire the Pope, and the darlings of theyr deere mother the holy Church of Rome. But ô lamentable desperation of the church of Rome! When King *Saule* for his disobedience, was deprivied of the good spirit of God, and had a bad spirit sent from God, to haunt and afflict him, and that Almighty God in his heauy displeasure, would neither aunswer him by *Urim*, *Thummim*, nor reuelation from heauen: he then in a desperate mood goes to the Witch at *Endor*, to aske counsel of her. *Quid dicis? What sayest thou to my state?* The loathsome abominations, and Ethnike Impostures of the Church of Rome, where-with they haue gulled, and made drunken the Kings of the Nations, being by the piercing glorious light of the Gospel displayed, and vncovered to the open view of the world; and that church for her whoredome being deprivied of the holy spirit of Almighty God, and giuen ouer to the spirit of darknes, giddines, and iugling deceite; hauing now neither testimonie from Gods diuine Oracles, nor breathings from that heauenly cleare fountaine, nor presence of holy Fathers, to countenance their monstrous deformations; doe in a desperate fury, and hellish resolution, resort vnto the Oracles of the deuil, and would coniuere vp from hel the Prince, and power of darknes, to be their proloquutor, and to grace them with a wonder.

Hearre their lamentable voyce, fraught with despair, *quid dicis?* Prince of darknes, what sayest thou for our Masse? What sayest thou for our Sacrament of the Altar? And now (good Reader) obserue the top of hellish resolution, and the gulse of dispaire: wherein the

Romish

Romish church is plunged: when neither God, Angel, nor deuill, can be gotten to speake for them (for heere was neither Angel, *S. Mary*, *S. Barbara*, nor deuill, nor spirit, in all this faigned tragedie, as we haue let you to see, thorough the whole course of the same) O lamentable desolation! *Weston*, and his twelue Priests, doe play the deuils themselues, & all to grace from hel, (being now forsaken of heauen) their pope, their Masse, their Sacraments, their Medalls, their *agnus Dei*, their charmes, their enchauntments, their coniurations, their reliques, their hellish sorceries: *et prauuluit hec potestas tenebrarum*: This power of darknes, played by the children of darknes preuailed, to the gayning vnto his holines, and to hel, foure or fise thousand soules, and that in a very little, and short time. VVhose heart wil not bleede for pittie, and his eyes gush out with teares, for compassion, of our blinded, befotted, bewitched poore Nation? The rather, when he shal cast his eye vpon the maine worke, shape, and end, of all this deuillish deuise, which was this. One of the chiefe impediments, that haue hindered from time to time, the designments of the Pope, the King of Spaine, and their agents, against her Maiestie, and this Kingdome, hath beene the want of a sufficient number of Catholiques heere in England, to assist them: for the supplying whereof, his Holines hath from time to time set on worke all his instruments of hell.

When the Lords in the North, were to take vp armes against her Maiestie, and the state, the Pope denounced his Excommunication against her, and against all that should take her part: and sent his Priests hither, not onlie to intimate vnto the, what the Pope had done therein; but likewise to sollicite as many Catholiques, as they could, to vnite themselues in strengthening that rebellion; assuring them, that they were absolved from their duty, and allegiance; and that they were bound, vnder



paine of the Popes displeasure, and of incurring the like censure, if they should refuse so to doe. And *Saunders* is confident; that if there had beene sufficient notice in time of the said excommunication, the number of the Catholiques, that would haue taken part with the said Earle, would haue beene so great, as that her Maiestie, with all the forces she could make, could not haue been able to haue withstoode them.

At what time the second attempt (as I haue touched in the beginning) by force, was in plotting betwixt the Pope, and the King of Spaine, for the sending ouer into England of the Duke of *Gusse*: (*Saunders* being gone about that time into Ireland, to animate, and assist the Traytor *Desmond*, and likewise to incite, and allure her Maiesties subiects there, to take his part) the feare of want of sufficient assistance heere at home, did greatly perplex them: where-vpon, about the yeere 1580, and a little after, many more priests (and some Iesuits also) were sent into this Realme, then at any time before, to labour by all meanes possible, for the with-drawing of her Maiesties subiects from their duty, and allegiance, by reconciling, & vniting their hearts to her mortal enemy, the Pope. To which purpose, it were hard to recount their false, and alluring enticements, by exclaiming without all ciuil modesty, and truth, against the doctrine of the Church of England, now established: by deprauing her Maiesties gouernment, and the whole estate of the Realme, in most barbarous, and outrageous inuectiues, and libels, and by terrifying of some, & perverting of others, with strange reports of the strength, and preparation of the King of Spaine, and the Pope, ready to inuade this Land. About this time also their traffique, & merchandizing, by pardons, medals, graines, Crosse, *Agnus dei*s, was exceeding all measure, where-with they deluded, and inueigled many of the simpler sort. But all these deuises notwithstanding, either for  
that

that the number they laboured for, did not so encrease, as they desired, or that the Iesuits had an ambitious desire, to carie away the garland from the rest of their brethren, and companions in this seruice. Fa: *Weston*, then the *Prouinciall* of all the Iesuits in England, deuised this hellish trick of casting out deuils: by the which they so preuailed, as they gayned in a very short space, foure or 5000 to be reconciled to the Pope. And such was at that time the zeale, or rather fury of these new gayned Profelytes, and the elder sort of Pharisaical hypocrites, so kindled, and enflamed with the admiration of the diuine power, which they supposed to be in these priests, as (besides the large contributions, which they gaue the) no meruaile if they would haue followed them through thick, and thin, fire, and water, purgatorie, and hel, to assist any forraine, or domestical power against her Maiestie, and her Kingdome. I wish, and earnestly pray for these, gulled, deluded, bewitched poore soules, that they may now at last lay their hand on their harts, or that God would open their harts, to loath those despicable Impostures, and returne vnto the truth: assuring them selues, that neuer any true religion, did assist, and credite it selfe by such diabolical dissimulation.

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FINIS.

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Z. 2.

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THE  
Copies of the feue-  
rall Examinations, and confessi-  
ons of the parties pretended to be posses-  
sed, and dispossessed by *Vveson* the Iesuit, and  
his adherents: set downe word for word as  
they were taken vpon oath before her Maiesties Com-  
missioners for causes Ecclesiasticall, and are extant  
*vppon Record in the same*  
*Court.*

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# The examination

of *Sara Williams*, taken vpon her  
oath, the 24. of *Aprill* 1602. before  
the Lord Bishop of London, Ma: Doctor  
Andrewes, Deane of *VWestminster*, Ma:  
Doctor *Stanhope*, and Ma: Doctor  
*Mountford*.

(. . .)

**T**HE beginning of the *history* taken with *Barnes*  
beeing read vnto this examinee, how she began  
first to be possessed, beeing about the age of 15  
or 16 yeeres, viz: how shee had beene diuers times

The booke  
of miracles  
extant vpon  
record.

stared with vgly visions: how sitting one night late by the fire,  
three terrible Cats sprauled about this examinee: how one  
leapt ouer her head, another crept betweene her legs: how a  
strange huge Cat as big as a Mastiffe, stared vpon her with  
eyes as big as a saucer: and how afterward the same wicked  
spirit met her in the likenes of a Cat, comming out of a hol-  
low tree, as she was seeking for eggs. She saith, that all these  
things thus written of her, are most false: and that shee  
greatly wondreth, that any man would so write: onely  
she sayth, that from a child she could neuer endure the

sight

The examination of

sight of a Cat. And that when shee dwelt with Maister Maynie at Denham, (which was about a yere before she went to Mistris Peckham) shee walking one day in a wood by the house, and looking for some Hennes (as shee remembreth) shee espyed a Cat comming out of a hedge, which did feare her greatly, and made her to tremble, and shake, (as shee often doth when shee is afraid) but she sayeth, that she was the more scared then, because she was alone. This tale, she thinketh, shee told first to her Mistris, & afterwards to certaine Priests, and further saith, that if any Priest, or other Catholick hath beene the author of those words, before read vnto her, they haue falsly contriued them, as she thinketh, vpon the occasion of the said Cat. For she denieth, that euer she had been vsed, before she fell into the priests hands, to be affrighted with any vgly visions, or that euer any Cat (to her knowledge) did either leape ouer her head, or runne betwixt her legges, or that she heard any such terrible noyse, or that shee euer saw any Cat as bigge as a mastiffe, with eyes as broad as a saucer.

Shee saith, that when shee came to Fulmer, to dwell with Mistris Peckham, which was about Michaelmas (as she remembreth) shee had not beene there long before she heard, that the house was troubled with spirits, so as euery noyse, and thing that shee heard or saw, did feare her.

Shee further saith, that the tale read vnto her out of the said booke, concerning her leauing of her supper, beeing greatly afraid, the 12 of October, Anno 1585, is most false: as that she perceined beeing at supper a paffe of wind comming in at the doore, that shee saw a dog of two collours, blacke and greene: that therewith a spaniell of the house bayed once: that shee this examine, was then pulled by the eyes, that the thing that pulled her by the eyes, went into her mouth, and resting at her hart, burnt her intolerably: and that therevpon she cast away her knife, and would

eat

~~had no more meate for that time.~~ At the hearing of these things read vnto her, she vsed these words; *O Iesus that any body should report so of me.* That which happened at that time, was as followeth.

She saith, that beeing at supper, there was great thunder and lightning, & that there hapning one great flash of lightning, and a great clap of thunder, the dogges therewith ran out of the hall barking. And herewith she confelleth that she was greatly afraid, lest of her supper, and grew to be sickly after it. And more then this she denyeth to be true, and marnaileth that any should be so wicked, as to write in that sort of her.

She further saith, that after her comming to Mistris Peckham, (G O D hauing done his part for her) diuerse men did attempt, to offer her some iniury; and that amongst the rest, she was very loth to goe into any place, where Ma: *Dibdale* the priest was, not knowing him the to be a priest. Insomuch as when her Mistris would send her with water to his chamber, or vpon any other busines, and she shewing herselfe vnwilling there-vnto, they told her afterward, that out of doubt it did proceed from a wicked spirit, that was then in her, that she could not at such former times well indure to be in Ma: *Dibdales* company, or to goe into his chamber, he beeing a priest, as afterwards she perceiued.

- Concerning her Mistris mouing of her, to blesse her- Page. 11.  
selfe with the signe of the crosse, shee saith, that when she came to dwell with her, she taught her to blesse herselfe in Latine, and at some words to make a crosse on her forehead, at others on her belly, at others, first on one shoulder, and then on the other shoulder, and with the last words vpon her breast. This prayer, and manner of blessing herselfe she saith, that beeing dull to learne, it was a good time before shee could doe it rightly. So as when her Mistris, and Ma: *Dibdale* willed her to blesse herselfe, and to vse the signes of the crosse, shee beeing  
very



very euil at ease that might after the lightning, she could not easily hit vpon the words. Also she wel remembreth, that in saying the Creede, she stumbled at the word *Catholicke Church*. Otherwise she saith, that all these particulars are most false, as that *she could not abide M. Dibdales presence for burning, especially when he laid his hand upon her diseased place: that she should say, her Master had commaunded her, that she should not blesse herselfe with the signe of the crosse, or that she could not indure a casket of reliques, or that shee euer so much as dreamed at that time that she was possessed, or that the deuill was her Master, or that shee euer said; our Lady did not loue her, or that our Lady was with her, and chid her, and said shee loued her not.* These things she saith she verily belieueth to be false, & that it was very euil done of them, whosoever they were that writ them.

She also saith, that those things are most false, which are written to haue beene vttered by her vpon the 17. of October, as that *she should say that her father, mother, & friends, were in a damnable case by going to the Church.* For at that time she this exam: was not a recusant, nor disliked going to the Church: or that shee affirmed that *it was dangerous for little children to goe to the Church.* Shee further saith, that about this time they began to giue her things to drinke, which she could not endure, for that she perceiued they made her sicke, as holy water offended her because it was salt: and at such times she sayth, that they (*Ma: Dibdale, and such others as were present*) would say, *it was not she that disliked the, but the deuill in her.*

Further she saith, that within about a fortnight (as she remembreth) they preuailed with her to make her a Romish Catholick, and then notwithstanding the deuill was in her, as they said, yet they caused her to receiue the blessed sacrament, as farre as shee remembreth.

Shee further saith, that in the booke concerning the sights, which are pretended that she should see at masse, all

all that therein is set downe, is most false, as that *she should see a blacke man standing at the doore, and beckning at her to come away: that she could hardly looke up in the eleuation time: or that shee saw nothing then but the priests fingers.* But she saith, that she doth not certainly know, whether she told them any such thing, or no: confessing, that she did very often tell them those things, which were vntrue, after she perceiued, how she could please them.

Also she saith, that it is likewise very false that is written of her, as that she should vppon the 30 of October *see the likenes of a Wrenne vpon the top of the priests fingers.* Page 24.

This examinatur further hearing the report out of the booke how it is said, that *she was troubled vpon All Saints day,* she saith, she doth not remeber the particuler times when they bound her in the chayre, and applyed theyr reliques vnto her. But addeth that they troubled her very often, praying God to forgiue them, and saying, that when she came to the chayre, she was so vsed, as that euery time (if she might haue had her choice) she would rather haue chosen to haue ended her life, then to haue gone into it.

And concerning her dumbnes, and coldnes, that *shee could not speake till they had signed her throat with the signe of the crosse, & applyed holy reliques vnto it.* She saith that she doth not remember any such thing, but thinketh it is altogether vntrue. At the least, if at any time she were past the vse of her sences, it was by reason of such waters and drinks, as they compelled her to take: and that if she were at any time silent, and did afterwards speake, it was not because they had signed her throat with the signe of the crosse, or applyed holy reliques vnto it, albeit she confesseth, that whatsoeuer shee did or spake, they would euery expound it, as they list themselues, & say it was done or spoken by vertue of holy water, and other consecrated things.

Further, touching the report of that which is pretended Page 23.

ded to haue beene scene, and spoken of by this examinee vpon *All Soules* day after dinner: she saith, shee is ashamed to heare such things to be written, God almighty knowing that they are very false. And this shee affirmeth (she saith) as in the sight of Almighty God, & would so say, if all the priests, that were there, were here present. And she further affirmeth, that shee is well aduised, that shee neuer saw any deuill in the forme of a man that should depart from her, when shee vsed these words as is pretended, *Credo sanctam ecclesiam Catholicam*, Almighty God forgiue them.

She further saith, as concerning the byrd mentioned in the booke: she confesseth that a bird came suddainly flying in, whereby she was scared, and strooke it vvith her beades, and that the bird did afterwards (beeing a Robin red-breast) escape out, beeing on the floore at a hole in the boords, there beeing light to be scene, and wide lathes vnderneath vnmorterd, so as the bird might easily escape. But for the rest, shee saith that it is most false, as that a blacke man should perswade her to breake her necke downe a paire of staires, and another time to cut her owne throat vvith a knife, and that she saw the forme of a rough dog vppon the communion table, or that there was any grunting in her like swyne, or croaking like a toade, or that she euer receimed her sight by the priests fingers, or by theyr breathing vpon her. It pittieth (she saith) her hart, that any, that pretend to haue any conscience, should so write of her.

Touching the report, that she should affirme, that one of the seruants in the house was sore haunted by the enemy, (meaning as shee thinketh, Ma: Trayford) and that shee could neuer abide the sight of him, because of a thing that followed him, she saith, it is vtterly vntrue, adding that shee was so farre from disliking the sight of him, as that shee rather thinketh, she loued him too well.

Concerning the ceremonies of baptisme mentioned, she saith,

faith, that the priests did perswade her, that her baptism could not auaille her; except she also were partaker of their ceremonies, which were holy oyle, holy salt, and holy spittle, as she remembreth. The salt they put into her mouth, and with their fingers, wet eyther with spittle or oyle, did touch her lips, her nose, her eyes, and her eares, as she thinketh, and in the meane time she had a Chrisme cast ouer her head, being of halfe an ell of holland, with a crosse in the midst of it. At that time they changed her name from *Sara* to *Mary*, where-vnto she was the more willing, because they told her; there was neuer any Saint was called *Sara*, & the name of *Mary* pleased her better.

She also faith, that neyther *by the feeling or smelling of a Priest, she eyther receaued at any time her hearing, or sight,* Page, 25.  
 neuer hauing beene hetherto blinde or deafe, (she thanketh God) onely she faith, that through their euil vsage of her, she grew to be troubled with the passion of the hart, because she conceaued very great griefe, by their bad vsing of her, and that through the said passion, she hath diuers times swoounded. At which times vpon her recouerie; they would vsually say, that she receaued her sight, and hearing, and other senses againe, by the vertue of their reliques, and touching of her. And at that time she partly beleued them: but since hauing beene diuers times troubled in that sort, since she was married (as her husband knoweth) for the which she may thank the said priests; she hath by Gods goodnes recovered her health againe, without any of the priests helps, whereby she now perswadeth her selfe in her hart, that she was then greatly deluded by them. She further faith, that she wel remembreth, that *Ma: Trayford* one night did seeme to be greatly troubled, and afterwards did pretend to be sodainly wel, *Ma: Dibdale* the priest hauing catched him in his armes: but she vterly denieth, that she euer saw any *Mouse* offering to come out of his mouth, or after going Page. 28.

out at his eare, or that the Priests mouth did hinder the deuill from comming out at Ma: Trayfords mouth. These things, she saith, are all fained, and false, and farther addeth, that she wel remembreth, when she was with them, they would tel many things of her, which she knew to be false, but durst not say any thing against them, for offending of them.

Page, 29.

Where it is said, that one deuill perswaded Ma: Trayford, to haue hanged himselfe, and that another moued this exam: to goe out at Masse time, and that she thereby hindered Ma: Trayfords vngracious purpose. Iesus haue mercy vpon me (quoth this exam:) what wickednes is this? God is my Iudge, that it is most false.

Also, she saith, that it is a shameful vntruth, where it is reported of her, that she by crying vpon God, and her blessed Lady, and by casting holy water vpon Ma: Trayford, made the deuill to leaue his hold, hauing (as the book saith) in the likenes of a Toad, caught him by the leg.

Page, 32.

Touching the child George Peckham, she confesseth, that one time, the priests holding of her hands, he did beate this Examinee with one of their Stoles, pittifully about the face, in such sort, as she did not loue him ever since. For though the Stole could giue no great blow, yet it made her face to smart exceedingly. But this, she saith, was at Denham, and denieth, that for ought she knoweth, or remembreth, he ever kept the deuill from her at Vxbridge, eyther with holy water, or holy candell.

Page, 32;  
Ibidem;

Thus much also of Hobberdidaunce (as it is in the booke) she wel remembreth, and saith, that her Mistres, as they were at worke, had told them a merry tale of Hobberdidaunce, that vsed his cunning to make a Lady laugh: which tale she this examinee, doth very wel yet remember, & therefore is fully perswaded, that when the priests did pretend, that the spirit was gone out of her, and vrged her to tel, what name it had, she affirmed it to be called Hobberdidaunce.

There

There being reade to this examine, out of the same booke, the pretended names of diuers spirits, which the priests gaue out, that they cast out of her, and that the said priests deliuered, whilst they were in her, as *Lustie Dick, Killico, Hob, Cornercap, Pusse, Purre, Frateretto*, Page. 33. *Fliberdigibet, Haberdicut, Cocobatto, Maho, Kelliocam, Wilkin, Smolkin, Nur, Lustie iolly Ienkin, Portericho, Pudding of Thame, Pour-dieu, Boniour, Motubizanto, Berren, Delicate*, this exam: sayth, that there were very strange names written vpon the wals at Sir George Peckhams house, vnder the hangings, which they said were names of spirits. And addeth, that she perceauing stil, that when they said it was the devil, that spake in her, & that they would needes haue her from time to time, to giue it some name, she to content them, did alwayes deuise one name or other, and verily thinketh, that shee came neere some-times to some of the names, which were written vpon the wall, because she had often heard them, and saith, that they runne then in her head. And she further thinketh, that the priests themselues did set them downe in better order, then she did vtter them. But amongst the rest, she saith, that the name of *Maho* came into her minde; for that she had heard before her vncke reade the same out of a booke, there being a tale therein of *Maho*.

The tale of *Lusty Dick*, mentioned in the said book, shee saith, is set downe falsly, euen as he that made the book list. The Amice therein mentioned, was a cloath, Page. 33. *Ibidem.* that the priest had put ouer his head, when he went to Masse, which did signifie the cloath, where-with the Iewes did blindfold Christ, and saith, it is likely, that if they did lay it ouer her mouth, she might blow it vp, least it should stop her wind. And for the other speeches, she saith, it may be, that when they vrged her to aunswer those questions, she aunswered, as it came in her minde accordingly. And for the stinke of brimstone,



Page, 34.

Page, 34.  
Ibidem.

Page, 35.

stone, she verily thinketh, it may be true, for that the chamber did stil stinke of it, they vsed it so much. That which is reported of her in the said booke of *three Capitaine deuils, that should goe out of her eares, hauing every one of them 300 with them, which this exam: should haue felt, in diuers parts of her body.* She saith, it is an abhominable vntruth, and that she meruaileth, what they that so haue reported of her, should meane, in that manner to abuse her a poore wretch, that neuer meant them any harme. Touching that which is written of the pretended spirit named *Puffe*, as that *he should say vpon S. Hughs day, he would goe ring for the Queene:* She verily beleeueth, that eyther those words haue beene deuised by the writer of the booke, or else that if she this exam: vttered them, it was because she heard them speaking of ringing that day, in honour of the Queene, and knew that thereby she should please them. For (as partly before hath beene touched) she alwayes framed her selfe to vse such words, as she thought would content the Priests, And where there is mention made, that *she should say, that spirits haue beene raysed up by a Coniurer to keepe money:* She confesseth, it may be she might vse such speeches, because she had heard talke, that there had beene coniuering about the house for money. As touching that tale of the xviii. of Nouember, *how Purre was cast out of her, how she was bound fast in a chayre, and how the Crosse being layd vpon her head, did so burne the deuill, as that shee thought it would haue burnt out that part of her head, which it touched:* She answereth, that all of it almost, is eyther fallly deuised (as she perceaueth a number of things are in the said booke) or else that it may be that she her selfe did then pretend something of it to be true. But shee doth not now remember it. For she saith, there were so many things done, and so long since, as she thinketh, she cannot remember a great part of them: onely she addeth, that she cannot forget her binding in a chayre ma-

nie times. The manner whereof, was as followeth.

When the priests were purposed to make the wicked spirit to shew himselfe in this exam: and to expel him (as they said) they would cause her to be bound fast in a chayre, and then giue vnto her a certaine drinke, which as she remembreth, was a hallowed drinke, consisting of Oyle, Sack, Rue, and some other things, which are now out of her minde. But this she wel remembreth, that looke what she most disliked, and hated, they would stil compel her to take, pretending that it was not she, but the deuil, that disliked it. And although she knew that therein they did abuse her, and that few women there are, that would not indeede abhorre such a drinke, yet she durst not but seeme to yeeld vnto them, but indeed they did compel her stil, alledging that whatsoeuer she said, or did against it, it was the deuil that did it, and not she, whereas in very deede, she tooke such a dislike at that time of those things, as yet to this day she cannot endure them. In so much, as about three yeeres since, this exam: hauing a pangue of sicknes in the Market at Oxford, some of her neighbours gaue her Sack at vnawares vnto her, which as soone as she perceaued, she fel to be very fore sicke vpon it, and was constraind to lye there all night: the offence of the Sacke being the onelie grieffe she had, after shee was recouered of her sayd pangue.

At some times also they would burne brimstone vnder her nose, at another time feathers, and diuers such loathsome smels, which they said were hallowed, & then they would with very maine strength, though she struggled very much, bend her face iust ouer the smoke, which was by the burning of the said brimstone, and other things in a chafing-dish, which they would hold so neer her nose, as sometimes besides the smell, the very heate would trouble her. When she was thus holden, she saith, that the very paine she felt, caused her to cry, and scrich

very

very loude, & to struggle as much as possibly she could till her strength failed her. At one time shee was so extremely afflicted with the said drinks and smoke, as that her senses went from her, and she remained in a swoone as afterward it was told her : vpon her recouery, she remembreth that the priest said, that the deuill did the goe downe into the lower part of her body, and that commonly when her strength failed her so, that shee could struggle no longer, they would say, that then the deuill grew quiet. At such times when she cried, they would say, *it was the deuill, and not shee, that so cryed.* When she was in this taking, and so bound in the chayre, her head beeing giddy with the said drinke, and her senses troubled with the smoake, she doubteth not, but she spake many idle and foolish words, which the priests would expound as they thought good, which shee doth now perceiue especially by hearing those things, which are written of her in the same booke.

As touching the fit, that it is said shee had vpon the 15. Nouember, she saith that it may well be, that shee vsed hard speeches against the priests in the heate of her griefe. And she wel remembreth that diuers times, though she was loath to displease them, yet when they handled her so extremely, shee did sometimes vse some hard words towards them, and threatned to complaine of them. And then their common saying was, *that it was the deuill, and not shee that spake,* because he could not indure any Catholick priest. Her sister *Frauncis* beeing then in the house, and seeing how badly shee was vsed, did diuers times perswade this exam: to steale away, and goe home, and complaine how she had beene handled by the said priests.

At one time shee was so vexed, as indeede shee ranne away towards a little brooke, that was not past halfe a yard deepe, meaning to haue runne through it, and so to haue escaped from them, thinking that they would not

not haue followed her through the water. But they caught her before shee came to the brooke, for they watched her so diligently at all times, as they would not suffer her to goe out of their sights. And their pretence was for so dooing, least she should haue made away her selfe: which she saith (she thanketh God) shee neuer intended, but onely to haue beene deliuered out of theyr hands: vvhetheras she saith, it is very likely, that they had such a watchful eye ouer her, least she should escape, as fearing she would complaine of them. At the same time she ranne away as before is expressed, one of them that ranne after her, which was her Maister Ma: *Peckham*, (as she remembreth) gaue it out, that she was carried aboue ground, and the priests affirmed, that the deuill did meane at that time to haue drowned her. And it is not vnlkely this exam: saith, but that shee herselfe to please them, did confesse asmuch. Her pretended caryng in the ayre, was made amongst them a kinde of miracle, whereas this exam: doth know it to be a lye, and dooth perfectly remember, that she ranne indeede, as fast as she could, but for any flying, it is a meier fable: although at that time she was content to sooth them in it.

Concerning the casting out of her of Captaine *Frazeretto*, with all his company of euil spirits (as is pretended in the booke) vpon the 21 of Nouember, she saith, that it was the ordinary custome of the priests to be talking of such, as had beene possessed beyond the seas, & to tell the manner of theyr fits, and what they spake in them: also what vgly fights they saw somtimes, and at other times what ioyfull fights, and how when reliques were applied vnto them, the parties would roare: how they could not abide holy water, nor the sight of the sacrament, nor the annointed priests of the Catholique Church, nor any good thing. But how they would greedily commend such as were hereticks, & many such things: besides she hath heard them report, as how the

B b.

deuils

devils would complaine that when the priests touched the parties, that they burnt them, and put them into an extreame heate, and how sometimes they could smel the priest. These things (she saith) she now remembreth by hearing those things which are written in the booke of her selfe, and confesseth that by the said tales shee well perceiued how shee might please them, and did frame herselfe accordingly at such times, as she well perceiued it was their intent, she should so doe.

Also shee well remembreth, that at one time they thrust into her mouth a relique, being a peece of one of *Campions* bones, which they did by force, shee herselfe loathing the same, it beeing as she thinketh against nature to haue a bone of a man put into ones mouth.

Page 36.

As touching the pretended trouble, that shee should haue vpon the 25 of Nouember, shee saith, that there were so many such speeches amongst them, as she doth not herselfe remember, whether any such things were at that time, otherwise then as before shee hath confessed. Also she saith that it was no meruaile though they made her talke, after they had giuen her the *blessed potion* they speake of. And touching her *smiling*, shee confesseth that when she was well, if shee did either smile to herselfe, or vpon occasion of some speech that shee had heard, or at other times if for grieffe to consider how she was dealt withall, she sometimes wept, as oft she did, they would ordinarily (when they thought good) say, it was the deuill that did so smile, or weepe: which put this examine almost to her wits end, desiring nothing more then to be rid from them. Shee also further saith, that shee well remembreth how one time walking in the garden with one of the priests, who led her by the arme, because she was weake, shee beganne to complaine vnto him of her hard vsage, and told him, that shee verilie thought they did her iniury, and that shee was not troubled with any wicked spirits in her more thē they were.

Where

Whereupon he cast his head aside, and looking fullie vpon her face vnder her hat, *What* (quoth he) *is this Sara*, or the deuill that speaketh these words? No, no, it is not Sara, but the deuill. And the this examine perceiuing she could haue no other reliefe at his hands, fell a weeping, which weeping also he said was the weeping of the cuill spirit. By hearing of that which is written of her, shee saith she remembreth these stories, which shee thinketh she should not otherwise haue thought of.

As touching the report, that Maho should bid her pray Page 37.  
 vnto him as to a Saint, and tell her that it was but madnes to become religious, or to vse penance towards her body: also that the priest said nought in Masse: and that shee this examine must pray as the Parson taught her at her mothers, Deerely beloued brethren, the scripture mooueth vs in sundry places, God saue the Queene & her Ministers, that shee must not pray in Latine, because God had not commaunded her so to pray. Shee this examine saith, that shee doth not remember, that euer she vsed those words, but rather thinketh they are deuised by him, that writ the booke. Howbeit she confesseth it may well be, that she did vse them vpon such occasions as they gaue her by theyr owne speeches, shee being alwaies ready (as shee hath said before) to speake & doe, as she thought might please them.

Furthermore, cōcerning the pretended *visions of things like puppets at the end of a gallery*, she saith, that she verily belieueth it is all fained by the writer of the booke, or by some that gaue him directions so to write. For she saith, she dooth not remember any one part of it, but yet dare not vpon her oath affirme, that shee told the priest no such thing: for it might be that shee dreamed of such a matter, and that she told the priests of the said dreame, who haue made such a matter of it.

Againe, that which is written to haue been spoken by her vpon the *Thursday*, as though she vnderstood some Page 38.



*Latine words*: shee well remembreth, that at one time the priests were talking of some such things to those, that were present, as though this examine vnderstood *Latine*, which they said was the euill spirit in her: but she then knew, that therein they said vnruly, and saith that shee perceiued, they made what they list of any thing. For the word *Saffron-bag*, it may be (she confesseth) that shee vsed it, but she doth not remember it.

Page. 38.

ibid:

Likewise, where it is said, that *she oft threatened to raise the towne, and country against the priests, and to cause they heads to be set on London bridge, and threatened the Exorcist to cōplaine on him to the Queene*: shee saith, that they who haue so written of her, may say what they list. She doth not thinke, althoughe she was oft angry with the priests, that she durst vse so hard words of them, as to threaten them with hanging. And touching her *roaring*, it may be, if they meane, that she cryed, when they had her in a chayre, or gaue her the *holy potion*, and burnt brimstone vnder her nose, that they say truly: but for *roaring like a Bull*, she saith it is false.

Page. 39.

As concerning that which is pretended to haue happened vnto her vpon *S. Barbarnes* day, she verily belieueth, that the Priests might wish, that all the Protestants in England did know *the power of the Catholicke Church*: but she doth not remember that she said so herselfe.

Page 45.

And touching her coate that was pulled off, she well remembreth, that it was a new gowne, which her mother had giuen her, being laced vpon the sleeves: which being a good pretie, faire gowne, the Priests did pretend that she was proud of it, and therefore took it from her, and putting vpon her an old gowne (she knoweth not where they had it) bestowed hers shee knoweth not where, but she could neuer see it after. But that *she should say her gowne was naught, and full of spirits*: she beleueth it is vntrue, or that, if they put any of their consecrated attire vpon her, that *she should crie, I burne, I burne*: shee belie-

beleueoth that she did it onely to please them, knowing that she felt no more burning, by any of their consecrated things, then she did by the rest of her owne apparel.

Likewise, as touching those things, which are reported to haue beene vitered, and done by this exam: ypon the xviij. of Nouember: she saith, that she doth not remember any one part of the pretended vision of a Ladie, accompanied with Gentlemen all booted, that should offer her to be a Lady, if she would goe with them, nor of the dogge of two colours, that should terrifie this exam: from yeelding to her motion: but she remembreth, that they would oftentimes bring the Pix with the sacrament in it, for her to kisse, which she did alwayes very willingly, and confesseth, that she beleueed the Host in the Pix, to be the bodie of Christ, and that it is therefore very likely, if any of the priests did aske her, what she did kisse; that she answered, *it was the body of Christ*. But she meruaileth why they write, that the deuill should say, *it was the body of Christ*: and thinketh, that the priests would neuer haue caused her to kisse it, if they had thought, that it had been the deuill, that then had kissed it, and not this examine.

She remembreth, that she did feare the corne-chamber, (that the booke speaketh of) in Sir George Peckhams house; because the report amongst them was, that there had beene coniuering there for money. And as touching the rest of that long discourse, which was read vnto her, how she should say, that all the Court were her friends, that the Earle of Bedfords soule was in hell, that the English Ministers had power to cast out deuils: she saith, she doth not remember any part of it. But acknowledgeth, that for as much as it is said in the said booke, that she was constrained to take the holy potion, which shee so much detested, and other their slobber-fawces, and that they burnt brimstone vnder her nose, she verily thinketh.

eth, she might utter much rattle-rattle, that now she can not call to minde. And amongst the rest meruaileth; that any priest would write or say, that euer he caused the deuill to take an oath vpon the blessed Sacrament. And whereas it is reported, that now this spirit, and now that spirit went out of her; she saith, it might be, that they then said so; and that she this exam: was contented they should say, what they list, as now she perceaueth (as she saith) that they haue written.

She further saith, that whilst she was at *Denham*, one *Richard Maynie* being there also, pretended himselfe to be possessed, and the Priests had dealings with him. This *Maynie* did behaue himselfe in the presence of the priests, as though he had beene a Saint. It was meruaileous to consider, what deuotion he did pretend. One time being at Masse, this exam: doth wel remember, that at the eleuation time, he fel downe secretly backwards, and lay a while, as though he had beene in a trauunce. And when he came vnto himselfe againe, he said, that the glory, which he saw about the Altar, did strike him into that trauunce. But for all his pretences, this exam: saith, that he was but a dissembler, and a man but of a lewd disposition. He would needes haue perswaded this exam:es sister, to haue gone thence with him, in the apparel of a youth, to haue beene his boy, and to haue wayted vppon him. Hee dealt with this exam: to haue confessed her selfe vnto him, saying, that he had as good authority, to heare confessions, as any of the priests had. Also he vrged her this exam: diuers times, to haue yelded to his carnal desires, vsing very vnfit tricks with her. There was also a very proper woman, one *Mistres Plater*, with whom this exam: perceaued, he had many allurements, shewing great tokens of extraordinarie affection towards her. By which his courses she perceaued, that he was very wickedly bent. Of all these things concerning the said *Maynie*, this exam: enformed Mar

*Dibdale,*

*Dibdale*; & told him, that out of doubt he did but counterfet all his holmes; and that except he, and the rest of the priests tooke heede to themselves; he would in the end bring them to some trouble: where-vpon *Ma: Dibdale* was very sorrie, that euer he had had any dealing with him.

She further saith, that at such times, as they pretended, that she had fits, which was eyther, when she had any fit of the mother (where-with she was then troubled) or when she had beene constrained, to drinke their *holy potion*: or when she was otherwise euil at ease, by reason of their bad vsage of her, they would in the end (when they were weary with dealing with her) say, that the wicked spirits were gone downe into her legges, and sometimes into her foote, and that they should rest there for that time. And againe, when they tooke her in hand the next time, they would begin to hunt the deuil from the foote, to bring him vpwards of purpose, as they said, to cause him, when they had him in her head, to goe out of her mouth, eares, eyes, or nose. And the manner of their hunting of him, was to folow him with their hands (as they did pretend) along all the parts of her body. At one time, when it began to be with this exam: according to the manner of women, (as since she hath perceived) whereby she was much troubled, the priests did pretend, that the deuil did rest in the most secret part of her body. Where-vpon they deuised to apply the reliques vnto it, and gaue her such sliber-sawces, as made her (as she was perswaded) much worse then otherwise she thinketh, she should haue beene. At some times they would cause a maide, that serued the Lord *Vaux*, to apply the reliques vnto the place: the which their dealing with her (she saith) she doth now loath the memory of it.

Furthermore, this exam: saith, that after she was delivered out of the priests hands, and that they had no further

ther dealing with her, vpon pretence, that she was possessed, she hath diuers times, being in speech with *Ma: Taxly* a priest, but her especial friend, said vnto him to this effect: Iesus *Ma: Taxly* I meruaile, what *Ma: Dibdale*, & the other priests meant to deale with me, as they did: I am fully perswaded, that I was neuer at any time more possessed, then they themselves were, and yet you haue heard, how they haue vsed me. And he shaking his head, would wil me to be contented, seeing the matter was past, and that I should trouble my head no more about it, and saying, that he was very sorrie for it, and that he hoped, they had repented themselves for dealing so with her. Why but would this exam: say, tel me I pray you Sir, what you thinke of it, whether was I possessed, or no, in your opinion. And stil he would, giue her no other aunswer, but shaking his head, wil her to be contented, seeing all was now past.

She further saith, that the first time that the priests began to haue dealing with her, one day they had giuen her certaine things to drinke, that had made her verie sick, and being in that respect troubled, *Ma: Stamp* coming frō London, viewed with a hearing countenance this exam: in the face, and said vnto her, as though he had spoken vnto a spirit within her: *Al Sirra, I haue brought a thing for you: I haue a whip in my pocket that will bridle thee.* At that present she vnderstoode him not, what he meant, but within a while after, hee pulled a book out of his pocket, which was of Exorcismes, which was the whip he meant. She also wel remembreth, that the rest in the house told *Ma: Stamp*, how greatly shee had beene vexed all that day, and that they said, it was because the spirit was afraid of that booke, which hee brought with him, and the deuill knew that it was coming.

Whilst she was in the priests hands at *Denham*, one *Haines* was a suter vnto her, and although *Ma: Dibdale* com-

commanded her in no sort to entertaine him, yet her sister bringing vnto her a blacke Iet ring from him, as a token, she put the same vpon her little finger, which being some-what too little, caused her finger to swell, as now she beleeeueth: And there-vpon this exam: in her confession acknowledging that shee had receiued that ring from *Haines* contrary to Ma: *Dibdales* commaundement, they said it was the deuill vnder the ring, that caused her finger to swell: and wetting her finger, and making crosses vpon it, they pulled of the ring by little and little, and said, that it came of by vertue of those crosses, the deuill hauing no longer power to keepe it on.

This examine also further remembreth, that coming towards London from *Hackney* in a Coach with Ma: *Dibdale*, shee espied in the way a ragged Colt, and being the first, that shee had euer seene so ragged, shee asked Ma: *Dibdale*, what it was? And he said it was the deuill: which put this exam: into a great feare, whereas since she hath seene twenty such ragged Colts, and is therefore fully perswaded, that Ma: *Dibdale* did abuse her, in saying the Colt she then saw was the deuill.

She also saith, that one *Sherwood* a priest, while shee was at *Denham*, and tyed in her chaire, would vsuallie pinch her by the armes, and necke, and hands, and the places thereupon remaining blew, he and the rest would say, that it was the deuill that had so pinched her. At such times as this exam: when he so pinched her did cōplaine of it, and reproued him for it, they would say it was the deuill, and not this examine, that so reprooued him. Of this iniury she hath complayned to Ma: *Dibdale* being well, and hee would say vnto her, that hee was sure Ma: *Sherwood* would not vse her so, and that she was deceived, in that she thought so of him.

She also further saith, that shee well remembreth that she could neither doe nor say any thing, but when they



list, they would say, *it was the deuill*. At some times when she was well, if companie came in, to whom they meant to shew any thing, they would take occasion, to peepe in her face, & vse such foolish words vnto her, as might make her to laugh. And if she did but so much as laugh vppon that occasion, or looke away, turning her head from them, they had then enough, *it was the deuill* (they would say) *that laughed in her*, and then sometimes shee must to the chayre, and at some other times, they would coniure the spirit, as they did pretend, commaunding him to goe downe into her body, and be quiet. And when this exam: held her peace, which was when they spake no more to her, then they would say, the spirit was gone downe. At these, and such like times, when they gaue her nothing to make her sicke, she found her selfe no worse, then shee was before, but was content to sooth all what they said.

Shee further sayth, that a maide, that came from the Lord *Vaux*, was appointed at *Denham* to keepe this examine, who did alwaies tell the priests, what shee this exam: either did or spake, and of herselfe would alwaies tell this exam: that it was the deuill that so did, or spake: when this exam: did very well know, that shee did, and spake at such times, according as she was wont to doe, before she came to the priests hands. By reason of such her bad dealing with this exam: shee this exam: did not loue her, and talking of her hard dealing with her, shee this exam: said, she had thought one day to haue thrust her downe the stayres. And heereof the priests made a great matter, but did not blame this exam: for it, because (as they said) *it was not she, but the deuill*, that meant to haue thrust her downe the stayres.

Also she saith, that if at any time she did belch, as oftentimes she did by reason that shee was troubled with a wind in her stomacke, the priests would say at such times, that then the spirit began to rise in her. Whereas diuers

diuers times, since she hath beene likewise troubled with such wind in her stomack and rising, and thereby perceiue that they said vnruly, when they said that that wind was the deuill. But as shee saith, if they heard any croaking in her belly, (a thing whereunto many women are subiect, especially when they are fasting) then they would make a wonderful matter of that. One time shee remembreth, that shee hauing the said croaking in her belly, or making of herselfe some such noyse in her bed, they said it was the deuill that was about the bedde, that spake with the voyce of a Toade, and there-with they seemed, as though they were greatly afraid. But this examine, though shee knew, there was no such cause of theyr feare, if they were indeed at all afraid, as they did pretend, yet did shee let them alone, and said nothing vnto them.

She further saith, that one night whilst this examine was in bedde, there was a scraping in the corner of the chamber about the feeling, as if it had been the scraping of a rat, whereupon some that were in the chamber ran forth, saying, it was an euill spirit, that made that noyse. And Ma: *Cornelius* a priest being in the next chamber, came presently foorth in his gowne, with his booke of Exorcismes in his hand, & went into the corner, where the noise was. There he began to charge the deuill vpon paine of many torments, that he should depart. Hee flung holy water vpon the walls, and vsed such earnest speeches, as this exam: was very much afraid. Howbeit she saith, she well obserued, that for all his speakings, and sprinckling of holy water, the noise did not cease, till he had knockt with some thing vpon the feeling, whereby she since hath verily thought, and still dooth, that it was either a rat, or some such thing that made the noise, and not the deuill.

She further saith, that she neuer dreamed in the night, but she did tel the priests of it in the morning, for it was  
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their commandement, that she should so doe. And such her dreames she hath learned by their speeches, to call them visions. Of these visions they would make of the, what they thought good. Whereas this exam: confesseth, that diuers of them were such toyes, as came into her head being woken, and that she meruailed, how they could make such matters of them.

This exam: further saith, that oftentimes when she was wel, & that the priests vpon her laughing, or words, would say: *It was not she, but the deuill*, she did verily suspect, that they did not say truly therein, & that she was not at all possessed: marrie she confesseth, that being young, and vnexperienced, when they came vnto her in so deuoute a manner, with their holy vestures vpon them, with holy water, holy candels, and with the *Pix*, hauing the sacrament in it, and prayed, as it seemed so earnestly; she did then alwayes suspect, that there was something amisse in her, as supposing, that otherwise they would neuer haue dealt in that sort. But afterwards when she was wel againe, she had euer a great desire to be gone from them, being verily perswaded, that then she should be wel.

She further saith, that except it were at such times, as by giuing her the holy potion, and burning brimstone vnder her nose, she knew not oftentimes what either she did, or spake. The greatest feare, which she had at other times, when they vsed their Exorcisme, was least they meant thereby to coniure vp some spirit, they kept such a stirre, and made mention of so many names, which they said, were names of so many spirits.

Whereas in the afore-said booke, there are a number of things reported of this exam: what she should doe, see, and speake in her fits, she verily thinketh, that (some foolish things of her owne deuise excepted) she neither did speake, nor pretended to see any thing, but in such sort, as she had heard the priests report, that other women

women

men beyond the Seas had done, seene, and spoken: According to which reports, she this exam: being in the priests hands, did frame her selfe to doe, and speake, and report she saw this, and that, as she had heard of them, that those parties did, that thereby shee might please them.

Concerning the reports in the said booke, that this exam: should see upon Christmas euen at night, after twelve of the clocke, when Masses doe begin, viz: great beames of lightning, to proceede from the Sacrament, as it had bene some beames shining out of a cloude: that upon Newyears day, she should see fire to flash in at the window, and a browne dogge, as big as a Bullock: that the Sondag after the Sacrament being reserved, and lying upon the patten, she could not see it, for a great brightnes: and that at the same time, the Priest seemed to be cloathed in silver, that stood by the patten: She this exam: aunswereth, that she is perswaded in her conscience, they be all vntrue reports of her. For she faith, she doubteth not, but that otherwise she should haue remembred some of them, as wel as she hath done other things in the said booke. Onely she confesseth, that she hath heard such things reported of Richard Maynie, that he should haue such sights: but sure she is, she neuer saw them.

Concerning the report of her, that she should say, that the blessed Sacrament was but bread: that there was no Purgatorie: that the seruice in England, being in English, was as good as the other in Latine: and that she should commend some Ministers: She faith, that it may wel be, that she hath asked some questions touching the Sacrament, Purgatorie, and the English seruice, and that she hath spoken wel of some Ministers: but she is fully perswaded, that when she demaunded such questions, she did it of her selfe, to be instructed, and that it was not the deuill, that spake so in her. Also she faith, that when she commended some Ministers, she said therein truly, and that

that she thinketh there are of them, as there are of the priests, some good, and some bad.

Where it is reported of this exam: that *upon the third day of Ianuarie, she should see Christ in proper forme, when she receaued the Sacrament: that she found ease of the paine in her stomack, by the application of a holy relique: and that she flung away her beades, saying to the Priests, fie on you:* She saith, that she wel remembreth, that one offending her, she threw her beades at the party, but she denieth, that euer she receaued any ease, by applying of any holy reliques vnto her, for ought that she perceaued, how so euer the priests haue reported, or that she euer saw any such thing, when she receaued the Sacrament: but thinketh that the Author of the booke hath deuised it of himselfe, marrie she saith, it is not vnlike, that she might wel enough say, Fie vpon some of the priests, both because there were of them, that vsed her hardly, and for that she knew wel, that they disliked not such words; because they would take occasion therby, to shew to those that were present, that the deuill could not endure a Catholique priest.

That which is reported of her, of the fourth of Ianuarie, as touching the booke of Exorcisme, she saith, that she knew that booke very wel, from any other, both by the Letter it selfe, because she can reade, and by the great number of crosses, which are in many places, a great number of them together. And no other knowledge she had of any such booke, although it be giuen out, that she knew the booke of Exorcisme, being lapt vp in a paper, before otherwise she saw it.

Where it is said, that *this exam: should affirme there were foure scourges of deuils, viz: the booke of Exorcismes, holy water, the holy candell, and hallowed Frankinsence,* she doth not remember, that she termed them scourges, but saith, it is like enough that she said, that the deuill could abide none of them, because the priests had told her so.

As touching that, which is written of this exam: of the fifth of Ianuary, that being exorcised, shee vsed many idle words: that she prated, and scoffed, cursed, and sung, called for a piper: when the Priest had the deuill, tell him his name, he should make answer in her, *Pudding of Thame*: all which is said, to haue beene spoken by the spirit in her; she saith, that she might speake such words, when her head was so troubled, but she doth not remember them. And for the *Pudding of Thame*, she saith, she hath oft heard it spoken of iestingly, when she was a child. And where it is said, that she should affirme, that the deuill could not tarry in her legge, or foote, as he was commaunded, because of her hose which had beene worne by a vertuous, and godly priest: she confesseth, that indeede she ware a payre of Ma: *Dibdales* netherstocks, and thinketh it not to be vnlikely, that when vpon occasion, she said, that the hose she ware, had beene Ma: *Dibdales*; but that further hearing some of the priests say, that was the cause, that the deuill would not remaine in her legge, or foote; she did say as much her selfe.

Page 4.

Concerning that which is written of this examine of the 6. of Ianuary, that after consecration, shee saw in the Chalice a litle head, as it were of a child: that shee should call for dyce to play with: that shee should see two at either corner of the Altar, glistering like siluer: that shee should tell a tale of a *Mummers*, that came into the chamber, where shee lay: that shee scoffed at the Sacrament: that a proper man in a short blacke garment, girt about him, hauing the rest of his apparrell also blacke, and long haire turned vp, also great ruffes starched with blew starch: that shee complained, that the priests hand burned her, & that his breath tormented her: shee saith since remembreth no part of all these. What she might speake, when her head was troubled with their drinks, she knoweth not, but she dooth not remember, that euer she said, that she saw such a litle head in a chalice, or that if she had seene it, she should  
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Page 5.



euier haue forgot it.

Page, 5.  
Ibidem.

Whereas also it is said of her, that *there appeared vnto her in a vis the said 6. of Ianuary a Mummary coming in at the doore with a bright eye before them: a drumme sounding, and sixe in number with motly vizards, which dancd once about her, and so departed.* She aunswereth, that she belieueth, that it is but a made tale by some of the priests, or that if she told any such her selfe, it was but a dreame, or some such thing, as shee had before heard of amongst them, it beeing Christmas.

Page 5.

Also as touching the report of her, that *shee knew a peece of the holy Crosse by the smell: that a priest put his finger into her mouth, and bad the deuill bite it if hee durst, and that the deuill in this examine should aunswer, hee durst not bite it, because it had touched the Lord:* shee saith shee well remembreth, that she heard them talke, that they had a peece of the holy Crosse, but shee dooth not believe, that shee knew it by the smell, vnlesse it had bene sweetly kept, and that she might smell the saueur thereof, when it came neere her. And further saith, that it is not vnlike, but that she refused to bite the priests finger, for if it had bene Maister Dibdales finger, she knew he was very likely to haue giuen her a box on the eare, if shee had bitten it. And it might be also, that shee said *she would not bite it, because it had touched the Lord,* shee being then wel acquainted with those things: but whether shee did so or no, shee doth not now remember.

Page 5.

Whereas it is said, that *in one of her fits she was sencelesse the same day, vntill the blessed Sacrament was applyed vnto one of her eares, and that then she felt a cold wind to come in at one, and a hote ayre to goe out at the other:* shee answereth, that she remembreth no such thing: as neither another report of a vision, she should haue that night, of a whole bench of deuils. Although she confesseth, that as her manner was, the most mornings shee would tell the one tale, or other, or els (as she saith) how should they

haue

haue had writing worke, but she remembreth not, whether she told them this tale or no.

That which is reported to haue been done by her the feauenth of Ianuary, as that *she should (as she thought) let her beades fall downe to the ground, because they seemed to burne her hand, whereas the deuill threw them directly vpon the Altar and strooke downe the corner of the Chalice: this exam: remembreth no such thing, but meruaileth that the deuill durst meddle with her beades, because they were hallowed.* Page 6.

Where it is said, that the same day *this examine or (as they pretended) the deuill in her, was unwilling to adore the blessed sacrament, because of the brightnes of it: that at the second elevation she should say, I will not be blessed: At Pax domini sit semper vobiscum, I will none of that: At Agnus Dei, qui tollis peccati mundi, miserere nobis, vpon thee, and not vppon mee: At the offering of the Pax to kisse: it stinketh: when the priest said, Domine non sum dignus, and betweene the receiuing of both kinds: I will not receiue. This exam: saith, that the priests had taught her the English of the Latine words before mentioned, so as she verily thinketh, that shee was not vnlike to say as it is reported of her, when she heard those Latine words. But she thinketh those things false, that are reported of her to haue beene done by her, the 8 of Ianuary, as that she should talke to the Exorcist in French, whereas shee knoweth very few words in French, but such as shee heard amongst them, as Boniour, or two or three more.*

As touching the long reports of this exam: how she was handled the ninth, and tenth dayes of Ianuary, viz: amongst many other things, how the deuill was remooued out of her hands by the putting on of the Exorcists gloues: how Maho the chiefe deuill (that was pretended to be in her) who had two thousand deuils at his commaundement, had beene in England euer since king Henry the eighths time: how the said Maho should tell the Exorcist, that if he would

on the sacrament with his knife how should for it bleed: and that he the sayd Maho, could not choose but be torment-  
 ed at the offering of it: how Maho did first sweare upon the  
 blessed sacrament, and kissed it, and then upon the booke of  
 exorcismes, and then kiss that likewise: how this examine  
 was vexed, when the priests laboured with theys holy hands,  
 and by touching of her with sacred reliques, till they had  
 brought Maho into her belly: she answereth with many  
 teares, God forgive them, that thus did abuse me, there  
 was neuer I thinke poore soule so dealt with. And after-  
 wards for further answer she saith, that it appeareth by  
 the booke, that the said tenth day of January, they gave  
 her the holy potion, and burnt brimstone, and Frankin-  
 fence vnder her nose, which did so trouble her, as shee  
 thinketh, that she might speake she knew not what, and  
 they likewise write, and report of her, as they thought  
 good, and as shee perceived they had done, by the rest  
 she had heard read vnto her out of that booke.

She further saith, that beeing at the L. Ouse his house  
 at Hockney, the priests a little before (as she remembereth)  
 that shee was exorcised in the chayre, caused a woman to  
 squirt something by her priuate parts into her body, which  
 made her very sick. She was so vsed once or twice more  
 at Hockney, and once at Denham, whereby she knoweth  
 as she saith, that she sustained very great hurt.

Furthermore she saith, that the last time that shee was  
 exorcised at Hockney, the priests gave it out, that the de-  
 uill departed out of her by her priuiest part. And vpon  
 her marriage some of them told her husband, that shee  
 would neuer bring him any children, because as they af-  
 firmed, the deuill had torne those parts in such sort, as  
 that she could not conceiue, which shee thanketh God  
 prometh to be false, for shee hath had (as shee saith) siue  
 children. But shee saith by hearing the booke read, that  
 is written of her, shee hath called many things to mind,  
 and doth perceiue that shee hath bene very badly dealt  
 with.

with. And further she saith, that after three orce came to be vnder their hands: they vsed the matter so with her, as that she neuer durst doo any thing, but what she thought did please them: so as the longer she continued with them, the more they wrought vpon her, because she had learned, what words did best like them, as berreling against priests, and commending of Protestants, and speaking of many vaine, and foolish words, whereof they would make what they list. Likewise she could tel how to feed them with visions, saying, she had seene this, and that, when she had seene no such matter, but onely spake to content them.

Besides, in Christmas time there was gaming, and mumming at the *L. Duns* his house, and as she saith, she saw the mummers dressed with their vizards: whereby she learned to talke of such things, when they said, the spirit began to ascend out of her foote: that is, when he began from time to time (as they say) to trouble her.

Againe, as before she saith, that whilst she was at *Denham*, she told *Ma: Dibdale*, that she verily thought, she was no more possessed, then any of them were (meaning the rest of the priests.) And likewise as she perceaued three or foure yeeres after, by *Ma: Tinsleys* words, and shaking of his head, when she complained vnto him, how she had been dealt with, that he himselfe did think no otherwise of her: so she this exam: as wel at other times, whilst she was at *Denham*, as afterwards manie times stil thought, but now (as she saith) by hearing of the booke, they haue written of her, read, she is not onliefully perswaded, that she was neuer at all possessed, but seeth, that they haue written of her most abhominable, and villanously, and she prayeth God to forgieue them, saying, that she needeth not to wish them worse hurt, then hath, or wil come to them, for their false, and dissembling dealing with her.

Whilst this exam: was in the priests hands at *Denham*,

she wel remembreth (as she saith) that one Ma: *Babington*, and diuers other Gentlemen were there. Also Ma: *Edmunds* the Iesuit was there, or at the least, such a man as they called for *Edmunds*, who was a chiefe man amongst them, and ouer the rest (as she hath heard.) Likewise, she saith, that there were many, both men, and women, that came thither to see miracles (as it was giuen out) who were daily reconciled. She also remembreth, that the priests would say, that those who came thither, and would not be reconciled, were in great danger, whereas if they would submit themselues, and reconcile themselves, then the deuill should haue no power of them. The number, she saith, that vpon these occasions were reconciled, was very great. It was an vsual saying with the priests, that many Protestants were possessed, and that if they were once reconciled, the deuill would shew himselfe in them, and they brought her this exam: for an instance, saying, that til she was reconciled, the deuill was quiet in her. Whereas, she saith, she wel knoweth, that she was (she thanketh God) as free from the deuill possessing of her, til she fel into their hands, as any of the priests were.

After the priests gaue over the exorcising of this exam: she was at their direction conuayed from place to place, for almost foure yeeres, and maintained for the most part at their charges, sauing so much as she had for her paines in those places, where she remained.

When this exam: should be married, Ma: *Tachy* the priest told her a story of *Tobias* sonne, and wished her, that in any wife, she should reframe from the company of her husband, for the first three nights; which counsel (she saith) she followed, being wholly at that time ruled by him.

She further saith, that if Ma: *Dibdale* had liued but a moneth longer, she this exam: had not bene heere, to haue bene now examined of this matter. For he was

purposed (as he said) to haue sent her beyond the Seas, that she might haue beene a Nun. And to that end he had prouided fourty pound, part whereof was in Ma: Taxley hands, and part in her owne. But after Ma: Dibdales death, that which this exam: had, Ma: Taxley tooke from her, and promised her husband, when she was to be married fourty pound, whereof notwithstanding he neuer receaued about fīue pounds, as she thin-  
keth.

Againe, she saith, that whilst she was in their hands, she had siluer, and gold giuen her of those, that came to see her, which she still gaue to Ma: Dibdale, because he perswaded her, that she might not haue it her selfe, for that the deuill thereby would tempt her, & doe her hurt. When he the said Dibdale was afterwards executed, this exam: had of his a purse full of gold, which he left with her, where-with Ma: Alexander a priest being acquainted, she this exam: by his commaundement, deliuered it vnto him.

She also saith, that by one *Hodgkins* meanes, a Pur-  
suiuant, she was a litle after Ma: Dibdales death, com-  
mitted to prison at Oxford for recusancie, where she re-  
mained about xiiij. weekes. At what time Ma: Taxley  
caused diuers to make earnest sute for her: much veni-  
son (as she hath heard) was bestowed vpon the Schol-  
lers, and at the last she was called before a Doctor, and  
after some fewe speeches deliuered.

About nine or tenne yeares since, this exam: was sent  
for, by two Iustices of the peace, Sir *Anthony Cope*, and  
Ma: *Daily* to be examined, partly about these matters  
of possession. But she neuer did confesse a word vnto  
them of it. At other times also she hath beene exami-  
ned, but disclosed nothing. When vpon these occasions  
she was at any time in trouble, she was still maintayned,  
and her costs borne by the priests meanes. She also saith,  
that because she would confesse nothing, she was very

*Dibdale  
hand*



much made of. It was ordinarie with the priests, to charge her in any wise, that if she happened at any time to be examined, she should neuer take any oath: for that was verie dangerous, and told her, that then she might say any thing, though it were vnttrue, to excuse her selfe: They also warned her, to be very careful, what she said, and in no wise to confesse any thing, that might touch any priest, and doe them any harme, saying, that if she did, the deuil would surely possesse her againe: because thereby she should dishonour God, and his Priests, and be a slander to the Catholique Church. And they told her an example of a woman, that after a priest had dispossessed her, she deakt amisse, and there-vpon the deuil came into her againe, and continued in her so long, as she liued. And so they said, he would deale with her this exam: if she did, or confessed any thing against the. But notwithstanding she now saith, that shee is very glad she hath discharged her conscience, and vnburdened her minde of these things, by telling the truth. Nothing doubting, but that Almighty God wil pardon her, in that she yeilded so farre, to be in such sort abused by them, and that heereafter the deuil shal neuer haue power, by the perswasion of any priests, or other persons what so-euer, to draw her to such wicked courses heereafter.

THE

**The examination of *Friswood***  
*alias Frauncis Williams*, taken vpon bath  
the second of March 1598, but augmented  
and repeated the 17. of May 1602. before the Lord  
*Bishop of London*, Maister Doctor *Andrewes* Deane of  
*Westminster*, Ma: Doctor *Stanhop*, and Ma:  
Doctor *Swale*.

Shee saith, that about 17 yeeres since, shee beeing  
then about 17 yeeres of age, serued on Mistrisse  
*Peckham*, the wife of Ma: *Edmund Peckham*, dwel-  
ling then at *Denham* in *Buckingham-shire*. This  
Mistris *Peckham*, was the daughter of Sir *Thomas Tarret*  
in *Linca-shire*.

The cause of this examinats seruing the said Mistrisse  
*Peckham* was, for that this exam: sister *Sarah Williams*,  
(that likewise serued her) was then in the hands of cer-  
taine Priests, who said she was possessed. At that time  
also one *Trayford* maister *Peckham*s man was there like-  
wise in the same case, with this exam: sister. By meanes  
of these troubles there, this examinats father, being Sir  
*George Peckham*s man, father to the said Ma: *Edmund*,  
hee this examine, as now shee verilie believeth, was  
thought a meet person, to be entertained in the house,  
as one, who they thought, would keepe all theyr coun-  
sels, howsoeuer they should deale, and practise with her,  
or any other in that place.

This exam. further saith, that as she remembreth, the  
distinct time of her comming to serue Mistris *Peckham*,  
was about 3 or 4 daies after, that shee the said Mistrisse  
*Peckham* came frō *Fulmer* to *Denham*, withall her hous-  
hold,

hold, bringing with her the said two possessed parties, as it was then pretended. Vpon this examinats first entertainment, many priests resorted to *Denham*, vnder pretence to cast the deuils out of those persons. Amongst them all one *Ma. Edmunds* a Iesuit was the chiefe, that bare the sway, and gaue directions in those matters, and *Ma. Dibdale* was the next, who tooke especiall paines in their exorcisings. The names of other priests, that resorted thether, as farre as shee remembreth, were these: *Ma. Driland* *Ma. Middleton*, *Ma. Taseley*, *Ma. Sherwood*, *Ma. Stampe*, *Ma. Tirrell*, *Ma. Thomson*, *Ma. Thulce*, *Ma. Cornelius*, *Ma. Browne*, *Ma. Ballard*, *Ma. Blackman*, *Ma. Greene*, *Ma. Brnerton*. There were besides these a great number, whose names she hath forgotten, that resorted thether. And many, especially of the younger priests that were lately come ouer, did not tell theyr names, at the least this exam: did not know them.

Vppon her first comming to *Denham*, and so for five or sixe weekes, this exam: heard much in the house of her sister, and *Ma. Trayfords* sits: and it was not long after her Mistris coming from *Fulmer*: before one *Marwood* was brought to *Denham*, and then shortly one *Ma. Richard Mainy*, who both of them did pretend themselves to be likewise possessed. *Ma. Ballard* the Priest brought the said *Marwood* thether, and in his companie, there came twelue or thirteene as shee remembreth, viz. *Ma. Babington*, *Ma. Tibburne*, *Ma. Dun*, *Ma. Gage*, *Ma. Tulny*, and the most of the rest that were executed with *Ma. Babington*, they came thether in foure or five Coaches.

When this exam: first came to *Mistris Peckham*, shee had before euer vsed to goe to the Church, but then the priests laboured to perswade her to the contrary. The parties that dealt with her, to that purpose, in the beginning, were *Ma. Edmund Peckham*, and one *Alexander* an Apothecarie, but since a priest.

About

About the end of the said 5 or 6 weekes, the priests beganne to practise with this exam: to make her believe also that she was possessed. The manner whereof was in this sort. Shee beeing washing of clothes in the Kitchen at *Denham*, maister *Dibdale* the priest came in, & clapping her vpon the shoulder, told her that her mistrisse looked for her. To whom this examine answered, that she had almost done, & then she would come vnto her. Presently after this examine, and one of her fellowes hauing filled a tub of water, to rince theyr clothes, this examine lifting vp the tub, her feete slipped from vnder her, the kitchen beeing paued, and hauing a shrewd fall, did hurt her hip, with the griefe whereof she was compelled to keepe her bed, for two or three dayes.

Heere vpon maister *Dibdale* comming to this exams told her, that it was a wicked spirit, that gaue her that fall, and said, that the cause that moued the spirit so to doe, was for that shee had washed his the said maister *Dibdales* shirt, which the wicked spirit tooke in euill part, because he was a Catholique priest, to whom the deuill could not endure, that any kindnes should be shewed. And for that also the same his shirt was fouled with the sweat, which came from him, in taking paines to exorcise the parties, supposed to be possessed. He did also at the same time, and afterwards, likewise deale earnestlie with this examine, to perswade her to be a Catholick; and from the time of her said fall, ceased not to tell her, that she was possessed; and so did the rest of the priests; that then were there. The said maister *Dibdale* did vrge her to be aduised by him, promising that if so she would, she should receiue great ease, and comfort therein.

She also saith, that vpon occasion of speech with maister *Dibdale*, of the ache of her hip, he entred into a further examination of her, if she had not before that time, felt some paine in her body. And shee confessing, that sometimes, she had a paine in one of her sides; Ah quoth

## The examination of

he, I thought euen so; out of question, you are possessed, and so haue beene for a good while, the paine you speake of, proceeding from the said spirit.

Thus labouring with this exam: to make her to be- lieue, that shee was possessed, they told her, that before they could doe her any good, she must needs become a Catholique; and at the length, by telling her that shee was in state of damnation, and out of the Church; and that she must be- lieue the articles of the Creede, where- of one was, that shee ought to be- lieue the *Catholique Church*, which was (as they said) the Church of *Rome*, shee did yeeld vnto them to be reconciled, as she think- eth they terme it.

At the time that this exam: was thus become a Ca- tholique, the priests told her, that her baptisme received in the protestants Church must be amended, because it wanted many ceremonies of the Catholique Church. And thereuppon they vsed such things as they thought good, to make her baptisme perfect. They cast a white cloth ouer her head, with a crosse vpon it, & vsing cer- taine words, they put salt into her mouth, and did an- noint her lippes, her nose, her eyes, and her eares. At that time also, they caused her to change her name, so as she being, when she was christned, called *Friswood*, from that time forward, shee hath been called *Frauncis*. They told her diuers tales of *S. Frauncis*, that he was so holy a man, that he might commaund the birds of the ayre to come vnto him, and that therefore his name was made common both for men, and women.

Shee further saith, that after shee had kept her bedde two or three daies, (as before is mentioned) she did (not- withstanding her said hurt) follow her busines, as well as shee could, though she halted. This her so halting, the priests still said, that the deuill caused it, and after omit- ted no occasion, to tell her of the paine in her side, and annointing her hip, did alwaies say, that it was the deuill that

that lay there; till at last this exam: began (especially after she was a Catholique) to thinke they said truly, and that she was indeed possessed. Although (as now shee saith) shee afterwards perceiued, that shee had neuer any other trouble, after her hip was well, but now & then a paine, as she was wont to haue in her side, which paine doth still continue, beeing a griefe of the spleene, as the Physicians tell her; for ease whereof, shee is commonlie let blood once a yeere. And for any other vexation, or griefe whilst she was vnder the priests hands, shee sayth shee had none, but such as they procured, by theyr drinks, and perfumes, and other bad vsage of her.

Furthermore shee saith, that within a while after that she was a Catholique, the priests told her, that according to their promise, they would now try, to make her well, and to rid her from the wicked spirit. The manner whereof was as followeth. At the end of the first Masse that euer she saw, which was said by maister *Dibdale*, he told her, that now they would make triall what was in her; and thereupon shee beeing perfectly well, and telling maister *Dibdale*, & the rest as much, yet they would needs haue her to sit downe in a chayre, which shee did. Then they began to binde her with towels, whereat she greatly meruailed, and was there-with cast into a great feare, as not knowing what they meant to doe with her. Beeing in this case, maister *Dibdale* began to read vpon his booke of Exorcismes, and after a good while, seeing no other alteration in her, then the tokens of feare, (for she cōfesseth the same increased by reason of his words, and other his dealings with her) then they vrged her to drinke about a pint of Sack, and Sallet-oyle, being halowed, and mingled with some kind of spices. When she tasted this drinke, which they termed a *holyposion*, it did so much dislike her, that shee could drinke but a little of it at once, (her stomacke greatly loathing of it.) And then the prests said, all that came from the deuill,



who hated nothing worse, then that holy drinke. So as she was held, and by very force, caused to drinke it vp, at diuers draughts. Heere vpon (as she saith) she grew to be very sicke, and giddie, in her head, and began to fal into a cold sweate, verily then beleeuing, that as the priests said, it was a wicked spirit, that caused her to be in such case: Whereas afterwards, when shee better had considered of their dealings with her, she easily perceaued, that the drinke they gaue her, was such, as might haue made a horse sicke.

Again, she saith, that being thus in the priests hands, from a little before Christmas, til two or three dayes before Whitsonday following, she was often abused in this manner: and at some times when she was bound, (as is before said) and had drunk the holy potion full sore against her wil; they would burne brimstone in a chafin-dish, and hold her nose by force ouer it: by which meanes, she nothing doubteth, but that she did commonly grow into some great outrages, & spake she can not tel now what.

There was, (as she thinketh) a discourse made of her fits, by some of the priests, the which, if she could heare, she supposeth, she should remember many more things then now she doth: But shee cannot forget (she saith) that many times, she did complaine of hard dealing, vsed towards her in her pretended fits, and how iniuriously they dealt with her, by giuing her that loathsome drink, and burning brimstone vnder her nose. Where-vnto the priests would commonly giue this aunswer, eyther *it was not she, that spake, but the deuill*; or otherwise when she was so wel, that they could haue no pretence, so to say, then they would bid her be contented, and tel her, that she should, by that meanes, merit heauen, & gaine a crowne of glory. And they would stand much vpon this last reason, in shewing how much this exam: had merited at Gods hands, when any by seeing of her in  
her

her fits, and the Priests dealings with her, were reconciled.

She further saith, that the priests would be often talking in this exam: hearing, of certaine women, that were possessed beyond the Seas: how the deuils in them could not abide the *holy potion*, nor the burning of hallo-wed brimstone, nor the applying vnto them of holy reliques, nor the presence, or touching of Catholique priests, nor holy water, nor the holy candel, nor the blessed sacrament, but would start, say they burned, rage, & raile against the priests, & commend vpon euery occasion those, that were the soundest Protestants.

By this meanes, this exam: saith, for her selfe, (and she thinketh, she may safely so say for her sister, and the rest.) that she learned what to say, and doe, when the priests had her in hand: that is, to start some times, when they brought reliques vnto her: to pretend that shee could not endure the presence of the Sacrament, and many things besides: as if the treatise of her may be gotten, wil appeare. Howbeit, she saith, that after some fixe. or seauen weekes, although at the first, she did not marke the priests doings, nor greatly obserue her own, yet then she began to finde their iuglings, and how she her selfe, in saying this, or that, spake nothing, but what she had learned of the priests.

The chiefe reason that (she thinketh) moued her, not to mark them at the first, was the good opinion she had conceaued of them, being newly reconciled: and yet as shee saith, when shee saw before that time, into what case they had brought her sister, she thought that they vsed her not wel, & perswaded her to runne away from them.

This exam: further saith, that shee wel remembreth, how one time Ma: *Sherwood* told her, that one Ma: *Bridges* had gotten one of his mothers mayds with child, and bad her tel him of it, when he should come next time.

ther, and that this exam: was troubled. Where-vpon she saith, that accordingly, as soone as she saw the said Ma: *Bridges*, being her selfe in health, and no way troubled, & in the presence of Ma: *Sherwood*, Goe to, quoth she, Ma: *Bridges*, you haue gotten your Mothers chamber-mayde with child, and make no conscience of it. Which words were no sooner vttered by her, but Ma: *Sherwood* tooke hold of them, saying; Yea sirra, canst thou tel that, thou shalt be constrained to tel more a-none? And thus he said, pretending, it was not this exam: but the deuill, that vttered those words. Heere-with Ma: *Bridges* was greatly amazed, and afraid, and much speech was of it, as if it had been some great miracle.

The said Ma. *Sherwood*, as this exam: saith, at one time, as she was tyed in the chayre, did thrust a pinne into her shoulder, and she there-with crying, and saying, what doe you? O saith he, heare you not the deuill, what hee saith? No, quoth this exam: it is not the deuill, but my selfe, that spake vnto you. But he stil affirming, that it was the deuill, this exam: could not be beleeued, and so it was reckoned amongst them.

Againe shee saith, that in one of the fits, where-into they cast her, by their holy potion, and brimstone, there were two needles thrust into her legge, by some of the priests, (as she is now perswaded in her conscience,) and vpon her coming to her senses, finding a paine in the place, where the needles were, she complained of it, and would haue put down her hose, to haue seene, what her legge ayled; but the priests would in no wise suffer that, but presently they got holy reliques, and tyed them about her legge, affirming that the paine was procured, by the wicked spirit, and could not be eased, but by those reliques. When they had so tyed them about her legge, they charged her in any wise, not to touch them; but yet notwithstanding this exam: saith, that being greatly troubled with paine, & desirous to ease her selfe, she

she did now and then attempt to slacken the reliques, being tyed too hard, (as she thought.) At what time the priests stil watching of her, as that she could do nothing, but they would see her, they did blame her for touching of the reliques, bad her let them alone, and said, it was the deuill that tempted her, to touch them.

The custome of the priests was, as this exam: saith, to appoint a set time, when they meant to haue any solemne Exorcismes, and then this exam: was one, when she was in their hands, that for the most part, must goe to the chayre. After that the said needles had beene in this exam: legge, from the fore-noone the one day, vntil eleuen of the clocke the next day, she was brought vp into a gallerie, the Sermon being finished, and a great number there present. At her comming in, and complaining of the forenes of her legge, the priests bad her be of good cheere, and said, they would see if they could helpe her: Where-vpon Ma: *Dibdale*, (as she remembreth) said vnto her, Goe *Frauncis*, sit downe, and put downe thy hose: which she did, and then Ma. *Stamp*, another priest, when her hose was put downe, came vnto her very reuerently, and with diuers ceremonies vntied the reliques, which were about her legge, which being taken away, he looked vpon the sore place, and handled it gently, and in the end thrusting downe with his fingers the skin, and flesh, where one needle stuck so, as the same appeared, he called vnto him those that were present, and said vnto them: See what the deuill had done, and so pulled it out. Then feeling her legge a little while longer, and vsing his fingers, as is before mentioned, he also disclosed the second needle; which the people that were present beholding, were in a great maze, especially to heare what Ma. *Dibdale*, and Ma. *Stamp* made of the matter: how they said, it was the deuils doing, and much other speech to that effect. As soone as the needles were taken forth, this exam: was ended

ried downe againe out of the gallerie, and feeling her leg very wel eased; it began to amend euery day more, and more, which they said, was by reason of the holy water, where-with they washed her legge, when they pulled out the needles.

She further saith, that the priests had a custome, to thrust certaine things into the mouthes of such, as they said were possessed, vnder pretence of reliques. And she wel remembreth, that at one time, when she began to be troubled with her drink, and brimstone, they thrust into her mouth, some of the said reliques: Whereof this exam: complained, and said, why doe you put these filthy things in my mouth? Ah, quoth they: hark how the deuill cannot endure these holy things. Afterwards when this exam: put them out of her mouth, then they asked her what reliques they were? and she told them, This is a peece of such a man, and this of another. And at one time, they put into her mouth, a peece of *Campion's* thumbe, or his finger, she remembreth not whether. When this exam: at this time, and so likewise, both she, and others, at other times, did name these reliques, and shewed their dislike, to haue the put into their mouthes, the priests would bidde the people that were present marke, how the deuill knew all holy reliques, of vvhart Martyrs they were, and how hee could not abide them: whereas this deponent saith, that both she, and the rest that were dealt with as shee was, did know all these reliques, that the priests had there, hauing the sight of the almost euerie day, and hearing the priests tell of whom they were. So that as soone as this examine saw any of them, she could name them very readily, and say; This is such a peece of Father *Campion*; this of Ma. *Sherwin*; this of maister *Brian*; this of maister *Cottam*; this of mistress *Cluthero*; and so of a great number more, which she hath now forgotten.

At another time also, this examine wel remembreth, that

that the priests filling her mouth with reliques, they conveyed in with them a big rustie naile, as she is verily perswaded in her conscience, so as when they pulled out the reliques, she was almost choked with the nayle, and much ado they had to get it out. They made her mouth there-with to bleed, and affirmed to the people, that it came out of her stomacke, by vertue of the said reliques.

Againe she saith, that beeing in speech once with maister *Dibdale* concerning maister *Richard Mainy*, he told her diuers things of him, what wonderful sights he saw about the Altar, and the sacrament at Masse time. And further said vnto her, that if shee would say, when shee was to be exorcised in the chaire, at the bringing of the *Pix* vnto her, (as the manner was) that shee saw the bodie of Christ there in a great brightnesse, shee should by that meanes greatly glorifie God. And therevppon, as she confesseth, she said as he aduised her, at her next exorcising, and a great wonder was made of it.

Shee further saith, that beeing brought vp with her mother, shee had learned to sing by hart certaine *Geneua* Psalmes, & that being vnder the priests hands, when now and then forgetting her selfe, she sung any of them, as she sate at work, the priests, & so others in the house, when they heard her, would earnestly blame her for it, and say one to another, Doe you not heare, how sweetly the deuill singeth these *Geneua* psalmes.

Also she saith, that when the priests had drawne her to be of their Church, as is before mentioned, and that shee should come to receaue the Sacrament, they told her, she must first vow, and promise, by the vertue of that holy Sacrament, that shee would euer afterwards hold the Religion of the Church of Rome, and neuer goe againe to any of the Protestants Churches, nor euer reade the English Seruice, or the English Byble, or any other English books, written by the Protestants in matters of Religion. And this vow, she saith, is ordinarily



made, by all that are reconciled.

She also saith, that she hath often times heard some of the priests affirme, that it was an ordinary thing with the deuill, which was in Ma: *Maynie*, that when they the said priests, haue demaunded of the deuill, (pretended to be in him) why he troubled the Catholiques with imprifonment, and many daungers, whilest the Protestants liued in pleasure: his answer was, that the Protestants were his already, and that he troubled the Catholiques, because he would draw them to himfelfe, and make the Protestants if he could: adding that he would neuer haue troubled *Iab* as he did, if he had thought he could not haue made him to curse God. This exam: also saith, that she her selfe hath heard som of the priests, and (as she thinketh Ma: *Edmonds*) aske *Mainy* that question, and he the said *Mainy* so to haue answered them. Also she saith, that the priests in talking of Protestants, haue affirmed of them in her hearing, that the greatest share of them were possessed, and that when England should be againe, as it had beene, the deuils would then shew themselves in them, and they should haue theyr hands ful of chaire-worke, meaning their exorcisings, to cast them out.

At one time, she saith she wel remembreth, that Ma: *Greene* coming from beyond the Seas, brought with him certaine graines, medals, and *Agnus dei*; and that seeing the priests, and others make so great account of them, shee said to Ma: *Greene*, Good Lord, what meane you to make so great a-doe about these things? What is that waxe better then other waxe? or that bugle better then another, whereof you may buy a great number for a penny? Where-vpon Ma: *Greene* said, it was the deuill, and not she, that spake those words: But this exam: told him againe, that shee spake those words her selfe, and that she meruailed, why they laboured so earnestly, to make both her, and all others beleue; that what

whatsoever she or they did, or spake, it was not she, nor they, but the devil: but he persisted, and said, it was the devil indeede, and not she, whatsoever shee thought to the contrarie.

¶ This exam: farther saith, that one *Alexander* an Apothecarie, having brought with him from London to *Dorham* on a time a new halter, and two blades of knives, did leaue the same, vpon the gallerie floare in her Maisters house. The next morning he tooke occasion to goe with this exam: into the said gallerie, where she espying the said halter, and blades, asked Ma: *Alexander* what they did there: Hee making the matter strange, answered, that he saw them not, though hee looked fully vpon them; she her selfe pointing to them with her finger, where they lay within a yard of them, wherethey stood both together. No (quoth this exam:) doe you not see them? and so taking them vp, said, looke you heere: Ah (quoth he) now I see them indeed, but before I could not see them: And therefore saith he, I perceauie that the devil hath layd them heere, to worke some mischief vpon you, that are possessed.

Heereuppon maister *Alexander* told the priests what a strange thing had happened, and a great search vvas made in the house, to know how the said halter & knife blades came thether: but it could not in any wise be found out, as it was pretended, till Ma. *Maisy* in his next fit said, as it was reported, that the devil layd them in the Gallery, that some of those that were possessed, might either hang theselues with the halter, or kil themselues with the blades.

Now this exam: farther saith, that shee herselfe did espy the end of the halter, in maister *Alexanders* pocket, the night before shee saw it, and the blades in the Gallery, at such time as he drew out of his pocket a certaine boxe of Wafer-cakes for Masses. Whereby shee is fully perswaded, as she saith, that he the said *Alexander*,

was himselfe the deuill, that layde the halter, and knife-blades in the said Gallerie, and as she saith, she told maister *Dibdale* as much, when the search was, how they should come thether. Whereat maister *Dibdale* beeing much moued, said, *it was not she but the deuill*, that spake so vnto him, of maister *Alexander*. And for this her report, and speeches, she felt, as shee saith, some smart afterwards. For within a day or two after they had her againe to the chayre, and did vse theyr exorcismes vwith her, the manner whereof was something strange vnto her.

They had in a readines the picture of an Asse, and of the deuill, and of Ma. *Fox*, as if hee were writing the booke of Martyrs. The Asse (they said) resembled this examinee; and the deuill within her (being a malicious lying spirit, that sought to slander the dooings of the Catholique priests) betokened Ma. *Fox*, who (as they said) had beene a malicious lyer. They had there also a long girdle, made of whipcord (as shee remembreth) it was full of knots, & termed *S. Peters girdle*; this girdle was hallowed, and being lapped into foure doubles, was like a whip.

These things beeing thus readily prepared, this examinee was bound full sore against her will in a chayre: They compelled her to drinke the *holy potion*, whereof shee made fve or sixe draughts; they burnt brimstone vnder her nose, and withall the said three pictures one after another. They pulled off her gowne, and whipped her vppon the armes with the holy girdle, pretending that they meant thereby to hunt the deuill out of her. They gaue her fve blowes, in remembrance of the fve wounds of Christ: and seauen in honour of the seauen Sacraments, and three in memory of the blessed Trinitie, and she knoweth not now how many more. With these blowes shee beeing constrained to cry out, they said, *it was not shee but the deuill* within her that so cried, because

because he was not able to endure the vertue of that li-  
ly girdle. But this examine saith, that howsoeuer the  
deuill fared, she well knoweth, that she bare away the  
smart, and that her armes were blacke almost a moneth  
after with the blowes.

The priests also (she saith) had another custome: At  
the end of every exorcisme, they would say that the spi-  
rit was gone downe, sometimes into the foote, & some-  
times into the great toe of the partie exorcised. And  
when strangers came, before whom they intended to  
work some great matters, they would bring the partie  
again to the chayre, and being bound therein, they  
would begin (as they said) to make the deuill shew him-  
selfe, which they did with this exam: in this sort. The  
Exorcist hauing a relique in his hand, as a bone, or some  
such hard thing, would graspe her by the legge, & aske  
her if she felt any paine that seemed to prick her, & this  
exam: confessing (as the truth was) that she felt a paine,  
(the said bone, or hard thing in his hand hurting her  
shrewdly;) Ah (would the Exorcist say) now he begin-  
neth to stirre. Thus would the Exorcist goe pinching  
of her legge twice, or thrice, before they came to her  
knee, and then they would wring her indeed so hard, as  
that she should sometimes screech, and sometimes start.  
And then the Exorcist, and the rest of the priests that  
were present would say, now the spirit will vp into her  
body, you shall heare more of him anon. And haist was  
commonly made at such times to giue vs the holy po-  
tion, which beeing so lothsome a drinke, diuers Gentle-  
women seeing it giuen vnto vs, haue wept for pittie to  
see vs compelled to take it. But the priests would tell  
them that there was no remedy; for otherwise, except  
the strength, and force of the wicked spirit were there-  
by abated, there was great danger, that hee would teare  
theyr guts, and inward parts in peeces, as hee was ascen-  
ding vpwards to goe out of them.

- This exam: saith, that when shee had wel considered of the priests dealing with her, and how all the troubles shee had, was by reason of their intollerable drinke, perfumings, and practises with her, where with her body was brought to great weakenes; she grew to some more boldnes, and did now and then speake her friends somewhat plainly, though rebuffed not: for they would say, it was the devil that uttered it; what soeuer it was, that this exam: spake, if they disliked it. She wel remembreth, that sitting at her worke one time, and Ma: Sherwood sitting also by her looking on a booke, she this exam: being very angry in her minde, to consider how she was vsed, and with him in particular, for thrusting a pin into her shoulder, and for directing other his hard usage towards her, said vnto him, that shee very greatly mistaied, how he, and she selfe durst deale with her, & the rest, as they did: adding, that if she this exam: or any other should complaine of them, they would certainly all of them be hanged. For (quoth she) how many of the Queenes subiects, haue you drawne from her, by these your practises heere? Heere-with Ma: Sherwood was much-moued, and went to the priests, to acquaint them with her words. Some of them (as she hath heard) were of opinion, that it were best to put her away from her Mistres: but Ma: Dibdale liked not that counsel, fearing (as she beleeueth) that shee should haue disclosed their dealings. For these her said speeches, shee was within three or foure houres very hardly entreated; Ma: Sherwood, and the other priests, returning vnto her, put her in minde, what she had said, and told her, *That it was not she, but the deuill*, that uttered those words, and there-vpon had her to the chayre, and with their holy potion, and brimstone so plagued her, as being there-with wonderful sick, shee fel (as she thinketh) into a swound.

Shee further saith, that whilest these matters were in hand at *Denham*, there came very many thither, from time,

time to time, The Catholiques would bring with them  
such of their friends, as they durst trust; being Prote-  
stants, of purpose, to draw them to the Romish Religi-  
on. And she certainly knoweth; that there was a very  
great number vpon those occasions: reconciled; some  
times an hundred a weeke, as she saith. Marrie at one  
time, she remembreth, that one *Mat Hampden* of *Hamp-*  
*den* (as she thinketh) being brought thither, by *Mat Ed-*  
*ward Althefield*, now in prison; as shee hath heard, did  
greatly deceaue the priests expectations; and put them  
into a great feare. The manner was, she saith, of those  
who were pretended to be possessed, when any Prote-  
stants came in, to commend them greatly, and to raile  
vpon the priests: in so much as *Ma: Maing*, when he  
saw *Ma: Hampden*, did presently salute him, by the name  
of his fellow-Iustice, and vsed such other words vnto him;  
as when he heard, how they were expounded, hee was  
greatly discontented with them: and there-vpon spea-  
king aloud; said thus in effect vnto him, that brought  
him thither (as farre as she remembreth) being her selfe  
then present. *Gooden Ned, I had thought you would haue*  
*brought me, where I should haue seene some godliue, and not*  
*so haue heard the deuils; but this dealing I see is abhormina-*  
*ble, and I meruaile, that the house sinketh not; for such vice-*  
*kednes committed in it: and so he departed.* With these  
his speeches, the priests were greatly amazed, & fearing  
the worst, got them away for that night.

Furthermore, she saith, that perceauing many things  
were false, that the priests told to those, that came vnto  
them, for the better confirming of her iudgement there-  
in, she deuised (of her selfe) this tale. She told them, that  
being in bed, there came a morrice-daunced into her  
chamber, hauing these persons in it, a man with a *Taber*;  
and a Pipe, the Earle of *Bedford* that was dead before,  
(but one that the priests did greatly hate) and some o-  
ther noble men also she named, who are now out of her

memo-



memory: all these she told them; after they had daine about the table in the chamber, went our againe as they came in. When the priests had this by the end, they made great matters of it: termed it a vision; and told it the Catholiques for a very truth; whereas this exam: laughed in her minde, but durst not gaine say it, and so it went amongst them for a currant vision. And shee thinketh in her conscience, it was enen as true, as the rest of their reports, both of this exam: & of the others there, that were pretended to be possessed.

Also she saith, that there was a notable deuise amongst the Priests, to haue it thought, that the wicked spirits came into this exam: and her sister, by witcherie. Ma: *Richard Maimy* before mentioned, being the notablest counterfeit (as she thinketh) that euer the priests had in their fingers, said in one of his fits, or rather the deuil in him (as it was pretended) that one good-wife *White of Bussie*, had bewitched this exam: and her saide sister. This good-wife *White*, was commonly talked of in the Country to be a Witch: she said *Maimy* also told the occasion, how they were bewitched. There were (as it was pretended, that the deuil said in *Maimy*) certaine cattel bewitched in *Denham*, some two or three yeeres before, which could not be eased, except the two spirits which troubled them, were sent into two Christian bodies; and there-vpon, quoth hee, to deliuer the cattel, she sent those two spirits into this exam: sister, and her selfe. When the priests heard these words, they seemed to coniure the deuil in Ma: *Maimy* to bring the witches spirit (whereby she wrought) thither to *Denham*. And the night folowing this pranke was played by the priests. They had gotten in the night a Cat amongst them in the Parlor, which they said was the witches spirit. About the whipping of this Cat they pretended great paines, and that they whipped her so long, til at the last she vanished away out of their sight. Afterwards they

gaue it out, that out of all question, the Witch, whilest they were whipping of the Cat, was greatly vexed, and there-vpon they sent a messenger to *Bushie*, to see in what estate the Witch was, who at his returne reported, that when hee came to *Bushie*, hee found the Witch in child-bed, and that her child was dead. When the priests heard this report, see (quoth the priests) to those that were present, how it falleth out to be true that we told you, the whipping of her spirit in the likenes of a Cat, was the cause that her child died: yea (quoth this exam:) is that true? Why then you are murderers: where-at the priests were moued, but they knew how to aunswer that, as they did, in saying, that it was not she, but the deuill in her, that vttered those words. Of this whipping of the Cat there was great speeches, and many that beleueed them, wondred at it. The messenger that was sent to *Bushie*, hearing what a meruaile they made heere-of, became a recusant, being at that time a Protestant.

There was also another strange thing, that happened at *Denham*, about a bird. Mistris *Peckham* had a Nightingale which she kept in a Cage, wherein Ma: *Dibdale* tooke great delight, and would often be playing with it: This Nightingale was one night conuayed out of the Cage, & being the next morning diligently sought for, could not be heard of, til Ma: *Mainies* deuill in one of his fits (as it was pretended) affirmed, that the wicked spirit, which was in this exam: sister, had taken the bird out of the Cage, and killed it in despite of Ma: *Dibdale*. And further he told them, that the birds necke was broken, and did lie vnder a *Rosemarie* bush in the Garden: where-vpon three or foure going downe, and finding the bird there, they made a great wonderment of it, whereat this exam: doth verily belecue, that eyther *Mainy* had killed the bird, and laid it there himselfe, or else that this exam: sister did it, and had told *Mainy* of it; for she saith, that her sister, & *Mainy* were very great.

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Also this examine saith, that if the story, she had heard hath beene written of *Maius*, fits, could be got, there would appeare very many notable practises. Ma. *Edmunds* the Iesuit was the chiefe man, that dealt with *Maius*, & hath written (as she hath heard) a great booke of them. This *Edmund*, as hath beene said before, was a chiefe man, and therefore whereas the rest had but their Albes on when they exorcised any, he commonly had vpon him either a vestment, or a cope. She wel remembreth, that the said *Maius*, sitting vpon a time by one of the priests, affirmed, that vnto his sight the priests finger, and thumbe did shine with brightnes, especially on the inner sides: where vnto the Priest answered, that it might wel so be, because (quoth he) they were anointed with holy oyle, when I was made Priest. At which words, this examine laughing, & calling Ma. *Maius* a dissembling hypocrite, the priest said, that it was not she, but the deuill, that did so laugh, and raile.

Furthermore, this examine well remembreth, that Ma. *Richard Maius* being exorcised in the presence of a hundred people at the least; on *S. Georges* day in the morning, the priests affirmed, that seauen deuils did the shew themselues in him, by such gestures, and signes, as declared them to be the Authors of the seauen deadlie sinnes. This examine saith, that she hath almost forgotten the gestures, but she will set them down as neere as her memory will serue her. The said maister *Maius* being bound in the chayre, did lift vp his head, looking highly, and made gestures with his hand, as though hee were tricking vp himselfe; whereupon the priests said, that the spirit that was comming vp then, was *Pride*, as it appeared by the said gestures. Afterwards the said *Maius* beginning to gape, and snort, the priests said, that the spirit that then rose vp in him, was *Sloth*. Then hee fell to vomiting, and the priests said, that the spirit that then rose was *Gluuttony*, and drunkennes. Againe, he

he the said *Maimy* talking of purges, and thus much in the hundred, and of the forgering of this, or that lease, the deuill that then was risen, the priests called *Conetousnesse*. And thus the priests and he went through all the deadly sinnes. The said *Maimy*, for the deuill in him, (as was pretended) commending the Protestants for his good friends, because they had all the said seuen deadly sinnes in them, but failing at Catholiques, for that they could not enduce them, but did euer and anon cut them off by confession.

The same day also shee well remembreth two things, that *Ma. Maimy* spake of, betwixt his descriptions of the said seauen deadly sinnes. *Oh* (quoth hee) *this is a great day of pompe at the Court, I will stay no longer amongst you raskall priests, but will go thither amongst my fellowes: they all loue me there, I am theirs, and they are all mine*, or to this effect. Also one *Robert Bedell*, of *Denham*, being a very zealous Protestant, was buried the same day: in that forenoone there happened a storme, whereupon *Maimy* pretended that the deuill spake to this purpose in him, viz. *Now they are about to bury Bedell, and because he serued mee all his life time, I am sending of him into hell*. At which words many that were present wept, and prayed, that if it were possible, he might be saued. This matter was so vrged, and talked of, as afterwards they drew his wife to become a Romish Catholique, and so she died.

This examine further saith, that one *Anne Smith*, about the Christmas the same yeere, came to *Denham*, where shee had remained but a little while before the priests had got her into their hands, and said shee vvas possessed. Touching this woman, a number of things hath beene written of her, as this examine hath heard, all which this exam: saith, she verily belieueth in her conscience, (as also of all the practises, & tales of the priests, touching both this examine, and all the rest with who

they deale) that they were altogether knaueries, & meer inuentions, to deceiue the people, by procuring an admiration of theyr priesthood, and thereby to withdraw her Maiesties subiects to their religion.

Shee well remembreth (as she saith) that at one time, Ma. Dibdale charged the deuill in *Anne Smith* (as it was pretended) to speake vnto him, and aunswer him to that which he demaunded: but notwithstanding she held her peace. Then he commaunded her to speak, in the name of the Father, the sonne, and the holy Ghost, & by the vertue of the holy Sacrament; but yet she was silent. Heerewith Ma: Dibdale growing to be more earnest, charged her, (or the deuill that was pretended to be in her) to speake to him, by the power, and vertue of his holy priesthood, and then she aunswered him. Wherevpon this exam: being present said to maister Dibdale, *Why Ma. Dibdale, is there more vertue in your priesthood, then in the blessed Trinity, and the holy Sacrament?* And hee aunswered, that though hee were but a simple man, yet it pleased God, for the honour of his Church, to shew by this meanes the power of the priesthood.

Againe this exam: saith, that after she perceiued the deceit which the priests vsed, she would rather then her life, haue gotten from them: but she was so watched, & so were the rest, (she meaneth the other women) as they could by no meanes escape out of their fingers. Theyr pretence was, least the deuill should cause the to drowne or kill themselues. But this exam: is perswaded in her conscience, that the truth was why they kept them so straightly, least going home to their friends, they should haue disclosed theyr dissimulation, and false pretences, of casting deuils out of those, who were as free from them, as themselues. This exam: and her sister, did not see either Father, or mother, beeing in the same towne, all the while that they were in theyr hands; neither would they suffer either their father or mother to speake with them, though

though they desired it many times.

At one time this examine remembreth, that beeing in the Kitchen garden at *Denham*, shee heard a noyse in her vnckles garden on the other side of the wall, & supposing that her vnckle might be there, shee cryed out as loude as shee could, *vnckle, vnckle*, who beeing there by chaunce, and hearing of her, knew her voyce, & asked her what shee would haue, *oh* (quoth shee) *good vnckle helpe me from hence, for I am almost killed already amongst them heere, and shall not live if I continue heere long.* Vpon this occasion, this examinats mother came to haue spoken with her, but she could not be suffered. The priests told her that her daughters were bewitched, and possessed with wicked spirits, and that they were thereby cast away, if they did not helpe them by their authority, saying, that therefore shee theyr mother might by no meanes speake with them, vntill they had deliuered them from the said wicked spirits. With this, & such like aunswers, they sent away theyr mother diuers times weeping: howbeit she saith, that at sometimes her mother, not contented with those aunswers, would grow to some earnestnesse, and hard speech, because shee could not be permitted to see her daughters. And then the Priests would shake her of with angry words, and tell her, that shee herselfe had asmuch neede to be exorcised as her daughters. And at one time Mistris *Katherine* that serued Mistris *Peckham* beeing present, when the priests and her mother had such speeches, told her, that if the priests did well, they should deale with her, as they did with her daughters.

After this exam: had beene in the priests hands for a fortnight or three weekes before Christmas (as shee remembreth) vntill after the Ascension day next ensuing, and had long perceiued their coofening practises with her, and thereupon being growne to great weakenesse, and almost desperate, shee told the priests plainly at the



end of one of her fits, whereinto they had cast her by their drinks, slubber-sawces, and brimstone, that if shee had a deuill in her, they were best cast him out, for (q shee) if euer you torment mee so againe (dispatch mee if you list) otherwise I will certainly by one meanes or other, get away fra you, & tell my friends of all your proceedings, & dealings here both with me, & others. Heere-vpon Ma. Dibble willed her to be content, and said, that the next time they hoped to dispossesse her altogether: and accordingly within three or foure dayes after, they had her to the chaire, and there vsing her, as they had done many times before, when shee came to her selfe againe, they told her, that now the deuill was gone, and she was deliuered.

This exam: further saith, that the maner of the priests, was to say often-times, that they had cast out this, or that deuill out of the parties: but stil when they list, they would take a final occasion to say, that yet there were some other devils remaining within them. And this examine saith, that she doubteth, they would haue dealt so with her at that time too, but that there began to be great speeches in the Country, about the priests doings at *Denham*: in so much, as diuers auncient Catholiques themselues did vtterly dislike them, and the priests them selues grew to be afraid. Howbeit, when this exam: was thus at some quiet, yet they would not suffer her to goe home to her father, and mother, but carried her vp to London, & placed her there with a sure friend of theirs, one *Mistres White*: and so they dealt with this exam: sister, not suffering her to see her parents, almost for foure yeeres after, as this exam: remembreth.

Also she saith, that when the priests thought good to meddle no more with her, they caried her to London, and placed her with one *Mistres Dorothe White*, as hath beene said, a recusant, who then, and since hath beene so beneficiall vnto them, as that shee hath cleane over-throwne

throwne her state, and vndone her children. The cause why they placed her there was, (as she verily thinketh) least beeing amongst her owne friends, shee might disclose theyr bad dealings with her.

It was not long after this examine came to mistrisse *White*, but that one *Harrington* growing into acquaintance with her, did afterwards marry her, as shee belieueth. The marriage was in the *Marshalsea*, where after a Masse, one *Ester* a priest (as shee remembreth) then prisoner there, vsed certaine Latine words, whereby they said she, and the same *Harrington* were married together. There were present there five or sixe. After which time the said *Harrington* liued with this examine at times for the space of about 4 or 5 yeeres, shee notwithstanding continuing her seruice with Mistrisse *White*.

After this examine had kept company with the said *Harrington* for about 4 yeres, she grew to be with child, and therevppon went first to her sisters in *Oxfordshire*, and then to her parents at *Denham*. Beeing at *Denham*, she was presented for a recusant, and therevppon committed to the gaile at *Alesbury*. At her beeing there in prison, Ma. *Harrington* wrote a Letter vnto her within three or foure daies (as she remembreth) after her commitment, the effect whereof was, that if shee were examined who was the father of her child, she should lay it vpon some that was gone beyond the seas for a souldier, but in no wise to say it was his: and the rather to perswade her, he signified vnto her, that it was not onelie his aduise, but likewise the counsaile of Mistris *White* her Mistris, and Maister *Blackman* a priest.

With this Letter this examine was greatly mooued; and then calling to mind how shee had beene vsed at *Denham*, and afterwards kept at Mistris *Whites* from her friends: and remembring also, how the priests were euer wont to perswade her, that she should neuer speake  
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any thing as touching her possessing, or dispossessing, that might turne to theyr discredite, and to the dishonor of the Church of Rome, she this examinee beganne to suspect, that the religion that the priests professed, was like vnto themselves. But the most principall thing with the rest that made her so to thinke, was another poynt in Ma. Harringtons Letter, wherein hee perswaded her, that if shee were examined vpon her oath, it forced not, the Church did dispence with her, so as shee might aunswer what shee thought good notwithstanding: because an oath did not bind her to confesse any thing that might tend to the dishonor of theyr priesthood, or of the Catholique Church.

When this exam: was first brought before the Iustices at *Alesbury*, she confessed that she was reconciled; and shee is verily perswaded, that if the said Letter had not come vnto her afterwards, and mooued her, as is aforesaid; notwithstanding all the abuses offered her at *Denham*, she had continued still a wilfull recusant, though it had cost her her life. Marry vpon the occasions before mentioned, this examinee hauing bethought herselfe better, desired to speake with old Ma. *Pigot* of *Doderfall*, a Iustice of peace in *Buckinghamshire*, vnto whom she signified who was the father of her child, and that she could be contented to alter her course of life, & goe to the Church againe, as before she had done. Here vpon Ma. *Pigot* tooke this exam: in his Coach with him to Sir *Iohn Goodwins*, where she found the L. *Grey*, and diuers others, before whom, after shee had submitted herselfe, as she had done to Ma. *Pigot*, shee was sent to the Court by the L. *Grey*, with two of his seruauants to the Lord *Treasurer*. At her comming to the Court she saith shee was examined of diuers matters before the Lords of the Counsell, concerning her knowledge of sundry priests, and Iesuits, and as touching one *Stoughton*, who was a notable spy, that carried ouer young maids and boyes, to be Nunnes, and priests, & brought

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ouer Letters as occasion serued, and continueth (as shee thinketh) the same trade still.

After that this exam. had beene at the Court about a weeke, and examined in that space three or foure times, the seruants of the said *L. Grey* remaining there still, it pleased the Lords of her Maiesties Counsell, to send her backe with them to the Lord *Anderson*, & to writ their letter to his Lordship, that he should send for this exam: father, and not onely to deale with him, to see that this exam: went to the Church, according as she had promised, but also, that there might be no further proceeding in law against her, in respect that she had beene reconciled: the which direction the Lord *Anderson* did accomplish, so as this exam. continued at her fathers vntill the yeere 1594.

After this examine had remained thus with her father, about three or foure moneths, the said *Ma. Harrington* came vnto her, and told her, he had beene all that while beyond the seas; and keeping company with her againe, as a man ought to doe with his wife, sometimes at *Denbain*, and sometimes this exam: comming to him to London, hee allowed her after the rate of about 20 marks by the yeere. She likewise saith, that when maister *Harrington* suspected this exam: to be with child, he put an hundred pounds into one *Ma. Fitts* his hand to the vse of her, and her child if she had any.

This exam: further saith, that within about a yeere after that the said maister *Harrington* had come from beyond the seas (as hee pretended) and kept companie with her as his lawfull wife, hee was apprehended for a priest, and first committed to the Towre, and then to the Marthalsea. Beeing in prison, this examine had a warrant from *Ma. Young* to goe vnto him; and at her comming vnto him he wept, and said, that if hee might for shame, hee would take another course then hee did. He cryed her mercy for the abuse offered vnto her, and

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promised, that if she would be content, she should neuer want. Howbeit (as she was enformed) he told such Catholiques as came vnto him, (who had vnderstanding that this examine did challenge him for her husband) that shee this examine did greatly slander him, & vterly denied that ever hee was married vnto her, or ever kept company with her as men doe with their wiuues. Whereupon all such Catholiques as heard thereof, did greatly rate this examine for challenging of him to be her husband, and said shee did belie him; and that it was the deuill that caused her to raise that slander of him, being a Catholique priest.

She further saith, that the said *Harrington* being condemned, and executed the 18 of February 1593 (as she remembreth) she married againe with *Raffe Daldowme* a Smith in Holborne, the 20 of Ianuary 1594 as shee thinketh. And hauing receiued herselfe the said hundred pound from Ma. *Fits*, her husband *Daldowme* had it all, except it were some 6 or 7 pound, which she had spent before.

This exam: further saith, that many times since shee hath conformed her selfe, many priests haue greatly blamed her, vsing words to this effect vnto her, viz. They haue tolde her, that they wondred how shee could be brought to goe to the English church, considering the great power of the priesthood, and of the holy reliques of the Church of Rome. To whom this exam: hath sometimes answered, that she was well before she came into theyr hands, and still so continueth shee thanked God, and thereupon hath desired them, that they would deale no more with her, but let her alone.

When shee hath thus answered them, they haue often said to her, that it was the deuill for a certaintie, that still hunting of her, did perswade her to goe to the Heretiques Church; & that if they had thought she would haue taken this course, they would neuer haue disposed

tesse her. To whom this examine by way of answer hath replied; A murren take you, I was well enough before you dealt with mee, and so haue beene euer since you left me.

Shee further saith, that since shee was first examined before the Lord Bishop of London in March 1598, diuers priests haue vrged her greatly that shee should say nothing against the possellessing, or dispossellessing vsed at *Denham*, either concerning her selfe, or any other, bidding her aunswer, that beeing then young, she had forgotten all those things: and threatning of her, that if she confessed any thing against the holy priesthood, or power of the Church in casting out deuils, she should be burnt for an Heretique, if euer the world changed. The names of the priests that haue thus dealt with her, both before shee was called for to be examined before the Lord Bishop of London, and since (at the least some of them) are Ma. *Sherwood*, Ma. *Gerrard*, Ma. *Blackman*, Ma. *John Greene*, and Ma. *William Bruerton*.

This exam: also saith, that about foure yeeres since, it happened that her husband in a fray killed a man, whereupon she was compelled to borrow ten pound of mistris *White*, to be vsed in her husbands businesse, certaine priests thought then, that they might peraduenture haue drawne this examine vnto them againe, and so resorting vnto her, namely (as she remembreth) maister *Blackman*, maister *Greene*, maister *Wells*, with two or three other priests, whom she knew not, they told her, that her falling from the Catholique Church was the cause, that the deuill had made her husband to kill the said man.

Of late also she saith, that one *Perry* scruaunt to maister *Roper* that lieth in Southampton-houle, challenging her for that she had reuealed where her sister *Sara* dwelt, said that she played the Ferret, and sought many mens liues, that it was pittie she liued, and that it were a



good deede to shoote her through with a pistoll as she goeth in the streets. Howbeit this exam: saith, that she neuer meant any Catholique in England hurt, (some priests excepted) who haue dealt hardly with her. But beeing now vpon her oath to speake the truth, shee hope-  
 • peth that no honest man or woman will be angry with her for discharging her conscience: adding, that if it had not been so long agoe since she was in the priests hands, shee could haue deliuered many more things as touching their bad proceedings.

Shee further saith, that the priests at their departure from Denham, tooke euery one thence his woman with him; Ma: *Edmunds* the Iesuit had for his darling mistris *Cressy* then a widdow, who was a daily guest there, and one that did contribute very much both to him, and the rest of the priests; *Anne Smith* was at the disposition of Ma. *Driland*; *Sara Williams* of maister *Dibdale*; mistris *Albam* of *Cornelius*, and this examine of Ma. *Leigh* a priest likewise.

The examination of *Anne Smith*,  
alias *Atkinson*, taken by vertue of her  
oath, the 12 of March,  
1598.

She saith, that dwelling with one Ma: *Bold* at *Bold-ball* in *Lancashire*, the yeere that the Earle of *Leicester* went into the Low-Countries, she was sicke of a disease called the Mother, that she then hauing a sister, one *Alice Plater*, that boorded at the La: *Staffords*, was sent by her Mistres to her said sister at London, the said La. *Stafford* then lying at *Isue bridge*, where she remained (as she saith) about a yeere, vsing the help of *Physicke* for the said disease. She saith that Ma: *Edmund Peckham* did boord at the said La. *Staffords*, from about the Christmas that this exam: came to London, till about Easter following.

Shee saith further, that about three weekes before Christmas next ensuing, her sister being aduertised by the said Ma: *Peckham*, that *Sara*, & *Will: Trayford* were possessed at his house, she (her said sister) went thither, where finding the manner of their troubles, she concealed, that this examine was likewise possessed, as they were.

There-vpon she saith, that vpon the Christmas euen, she went to *Denham* vnto her sister, where shee found *Trayford*, but he did not make any shew, as though hee were possessed, but did waite orderly vpon Ma: *Peckham* his Maister, and *Sara* was then gone to the *L. Vanx* his house, being caried thither by one *Dibdale* a priest.

After she had beene at *Denham* about a moneth, she attended vpon Mistres *Peckham*, to a churching in *Denham*

ham Towne; where she saith her fore-said disease did trouble her, and likewise being then recovered, it tooke her againe, as she was going homewards, where-vpon one *White* a priest that vled much that house, was sent to London for *Cornelius* another priest, (who kept at Sir *John Arundells* in *Clarkenwell*) by the meanes of her said sister, who told this exam: that she was surely possessed.

When her sister said she was possessed, she this exam: denied it, and so she did, when the said *Cornelius* came vnto her. She saith that the said *Cornelius* comming to *Denham* the same day at night, that hee was sent for, brought in his company one *Stamp* a priest, *Thomson* a priest (as she thinketh) & one *Christopher Tulce* a priest, with Mistris *Cressley*, Ma: *Gardner*, and his wife.

The day after the priests came vnto her, they tooke vpon them to exorcise her from morning, till towards night, and then left her.

She saith, that besides the disease of the Mother, shee grew to be sicke, and receaued Physick by Doctor *Griffithes* prescription at *Alexander* the Apothecaries hands; but not recovering her health thereby, after about two moneths, her said sister procured her to be sent to Mistris *Mainty* in *Channon Row*, with whom shee was to dwell about the beginning of Lent.

She continued with Ma: *Mainty* in the Earle of *Lincolnes* house in *Channon Row*, til after Easter weeke. In which time she saith, onely *Eliza: Calthrope* (as this exam: remembreth) dwelling likewise with Mistris *Mainty*, was supposed by the priests to be possessed, and being there-vpon remoued to Ma: *Maintyes* owne house in *Greenes Alley*, there she was exorcised, vntill she died there.

She further saith, she was present, when *Mainty* did counterfeite himselfe, that he should die vpon the Good Friday; he the said *Mainty* the lying at the Earle of *Lincolnes*

colours house, against which time a great number came thither, to see him depart.

The said *Mainy* came to her Mistres house (she being his sister) about a moneth, or five weekes before Easter; and every *Friday* the said *Mainy* did pretend himselfe to be wonderfully tormented, and when he was recovered out of his trauance, he would vse to say, he had beene in Purgatorie: and there-vpon gaue it out, that he should die on *Good Friday*, and goe immediatly to heauen, hauing beene already in Purgatorie.

Shee saith, that all the said Lent she continued with Mist *Mainy*, she was stil euill at ease, & that the priests that came thither, did stil endeouour to perswade her that she was possessed: saying, that she must belecue the therein, that she was possessed, and that they could help her, and not otherwise.

The priests names, as she remembreth, were Ma: *Cornelius*, Ma: *Dryland*, Ma: *Tirrell*, Ma: *Stamp*, Ma: *Tulice*, Ma: *Ballard*.

She further saith, that about three weekes after Easter, the said priests stil continuing to perswade her, that she was possessed, and that if shee beleueed so, then they would helpe her: she this exam: continuing to be euill at ease, and hoping by their meanes to be helped, yeilded to say, that she thought she was possessed, thereby to see, if she might be helped; although all the while she had a conceite in her selfe, that she was not possessed.

She further saith, that whilest she did withstand the priests said perswasions, affirming that shee knew shee was not possessed, they told her, it was the deuill within her, that caused her so to say.

When shee had thus yeilded vnto them, Ma. *Stamp* caried her to *Denham*, accompanied with one *Harris* Ma. *Mainyes* man.

She saith, that about sixteene dayes after the said Easter,

ster, this exam: and *Eliza: Calbrope*, being both sicke, and supposed by the priests to be possessed, her Ma: left them both in the Earle of *Lincolnes* house, and went to *Babingtons* house the traytor in *Barbican*: and the third or fourth day after this exam: was caried to *Denham* (as afore-said) where shee, and all the house were maintayned, at the common charge of the priests, that resorted thither.

At her comming to *Denham*, they tooke in hand to exorcise her, & continued that course with her til *Whitsontide*: about a fortnight after *Whitsontide* (as she remembreth) certaine Pursuiuants came, and searched the house, & finding there Ma: *Dryland* the priest, and other men, viz: *Alexander* the Apothecarie, *Swythen Wells* (after executed in *Holborne*) and *James Stanborow*, Ma: *Peckhams* man, they caried them to prison, leauing this exam: and two other women in the house.

She saith, that the rest of the priests when the Pursuiuants came, were gone with *Fid*, and *Sara Owen*, alias *Frauncis*, and *Sara Williams*, as this exam: hath been enformed.

It was Sondag when the Pursuiuants caried the said parties to prison; and vpon the Monday after the said *Drylands* man caried this exam: to London, where shee was placed that night by Ma: *Maryne*, at one *Alexanders* house in a little Lane, going out of *Thames streete*, and is (as now she is enformed) betwixt *Lyons key*, and *Billinggate*?

Shee continued at the said *Alexanders* house about seauen weekes, her charges being first defrayed by the said Ma: *Maryne*, and afterwards by Ma. *Pownd*, late prisoner at *Wylbitch*, her acquaintance with Ma. *Maryne* grew at *Denham*, and with Ma. *Pownd*, at the said *Alexanders* house.

Ma: *Pownd*, in respect of the charge hee was at with her at *Alexanders*, paying ten shillings a weeke for her boord,

boord, remoued her thence to mistris *Lomes* to *Newington* in *Surrey*: where remayning not past three or foure dayes, the said *Pownd* carried her to his Mothers house, one mistris *Pownd*, dwelling in the same Towne, where she remained til Ma: *Pownd* was taken, which was vpon the day when bon fires were made for *Babingtons* apprehension, viz: the 15 of July.

The said mistris *Pownd* was of her sonnes Religion, where-vpon after he was apprehended, she had no ioy to stay there, but was caried thence by one Ma: *Goodmans* direction vnto mistris *Leicester*, dwelling in *Fleetstreete*, at the signe of the dogges head in the port: where shee had not remained about two dayes, but vppon a searh was taken, & committed to prison for recufancie, where she remained about a moneth, and then escaped thence.

In this meane while, viz: from Whitfontide before specified, *Dibdale*, *Lowe*, and *Adams*, were apprehended, and being arraigned, this exam: was brought by maister *Youngs* meanes, whilest she was prisoner, to giue in euidence against them at their arraignment. The cause why she was brought to giue in euidence against them was, for that maister *Young* hearing her name, did examine her, whether she was not one that did pretend her selfe to be possessed at *Denham*, with whom *Dibdale*, and the rest of the priests had dealt; and there-vpon examined her touching her possession, and the deuils dealing with her: and particularly of a peece of a knife, which the priests said came out of her body.

This exam: was prisoner in *Bridewell*, where the said *Fid* was likewise prisoner with her: where this exam: found such fauour, as hauing the liberty of the prison by maister *Youngs* appointment, and thereby being trusted with some keyes, she, and *Fid* by her meanes escaped thence, taking with them the *Matrones* girle, which girle by the said maister *Pownds* direction, was sent into



## The examination of

*Hampshire*, and placed with his Mother, who had a house in the said County, and did then lie there.

After she was escaped, shee was placed by Ma. *Pownds* direction first in *Cow-lane*, then by her mothers meanes with the French Embassadors wife, where disliking, she was by maisters *Pownds* meanes placed in a poore wo-mans house by the *Marshallsea*, and then againe with his mother, and then going to the *White-Lyon* to see maister *Pownd*, with her mistris, she this exam: (whilst they two were talking together) going to maister *Simpsons* chamber a priest, was againe there apprehended, and committed by maister *Toung* againe to *Bridewell*, where shee remained about 21 weekes, in which time the Queene of Scots was beheaded.

Shee was discharged out of *Bridewell* by maister *Secretary Walsinghams* meanes, at the sute of maister *Dale* a Merchant in *Gracious-street*, and then remaining with her mother a while, was placed with the said La. *Stafford*, with whom shee dwelt about two yeeres, viz, till she was married.

She saith, that whē first she fell into the priests hands, shee was about 18 yeeres of age, and that shee is verily perswaded she neuer was possessed with a wicked spirit, (for the which shee thanketh Almighty God from the bottom of her hart) but verily thinketh, that she was verie much abused by the said priests, in that they did perswade her, (as is before expressed) that shee was possessed.

Besides, shee saith, that where it was giuen out by the priests, that a peece of a knife came out of her mouth when she was in one of her fits, she then was fully perswaded, that they said vntruly therein, although at that time, being wholly addicted to Poperie, shee did reuerence them very much, & durst not contradict them.

She further saith, that when *Cornelius* did first begin to exorcise her, the manner thereof was this: She being well,

wel, and in perfect memory, and at that time not troubled with her former disease called the mother, *Cornelius*, and the rest set her in a chayre, and bound her fast with towells : then *Cornelius* hauing ended a short speech, or Sermon (the effect whereof she doth not now remember) which was made before shee was bound in the chayre, and being in his Albe, and hauing a stole about his neck, began to reade his Exorcismes, whereat this exam: doth now remember, that shee began greatlie to shiuer and quake, being then strooke with a great feare, as though the deuill would greatlie torment, and teare her, because they had so bound her.

Besides shee saith (which did encrease her feare) she had beene told by diuers, how others had beene troubled, viz: how in their fits they were greatly tormented, how they could not endure the Priests to come neere them : how when a priest did lay his hand vpon any part of them, the said part would be so hote, as though it would burne them to the bone, how the deuill in them would raile vpon the Catholiques, & greatly commend the Protestants, and many other such things they reported, which this exam: hath forgotten.

She further saith, that she was then so zealous in Poperie, and had such an opinion of the said priests, that if shee could haue gotten vnder the Altar-cloath, with a crosse in her mouth, & a candel in her hand, she thought her selfe safe from the deuill. When shee was exorcised the first time, and so afterwards being bound in the chayre, where shee seemed still to be wel, notwithstanding their Exorcismes, then they would pretend to giue her somewhat, either to comfort her stomacke, (she seeming to faint through feare) or to disclose the deuill, which was hallowed, and was very loathsome to her to take. This hallowed medicine, as she remembreth, had Rue, and oyle in it, and was vgly to behold, such as she thinketh they could not haue taken themselves. Also

she saith, they would burne brimstone vnder her nose, which shee saith, would greatly trouble her, and as shee supposeth, did take away her senses from her. Thus she saith, they dealt with her, as she supposeth, some five or sixe times.

She further saith, that they did bind her so fast at those times in a chayre, as they almost lamed her armes, and so brused all the parts of her body, with holding, tying, and turmoyleing of her, that she was so fore, she was compelled afterwards, by the space of three yeeres to swathe her body.

She further saith, that now she prayeth God for the priests that be alive, that God would forgieue them for dealing so with her, and is very hartily sorie, that euer she came into their company.

She further saith, that vpon Wednesday in Whitsonweeke, whilst shee was at *Denham*, there came thether maister *Salsbury* that was executed, Ma: *John Gerard*, and Ma: *George Peckham*.

She also saith, that she thanketh God shee neuer saw any thing that might terrifie her, but onely the priests when they were exorcising, that she neuer saw any visions: and whatsoeuer they write or affirme of her touching any such matter, shee affirmeth that they are all fained, and vntrue. And she addeth, that she meruaileth that they should set downe any thing of her, that shee should speake in her fits, considering that it was giuen out, the spirit that was in her was a fullen, and dumbe spirit, and would not therefore be brought to answer the priests: and that the said spirit, that was supposed to be in her, was such a one, the deuill that was in *Mary* (who was named *Modion*) did affirme, as many reported.

This exam: further saith, that shee being present by *Mary*, when he was in exorcising, after that shee the first time had been exorcised by *Cornelius*, Ma: *Edmunds* the

the Iesait did aske the deuill in *Mainy*, whether she this exam: was possessed or not; and the deuill answered that she was. Then quoth Ma: *Edmunds*, how chaunce he could not be brought to speake this other day, when she was exorcised? He the said deuill, as she then supposed, answered, that the reason was, because the spirit that was in her was fullen, and dumbe. Then they demanding of his deuill, what was the name of the spirit that was in this exam: he answered *Soforce*. And this was betwixt Christmas, and Shrouetide.

She further saith, that it was a common thing amongst them, to giue out words, as though Protestants were all possessed; and there-vpon the priests would aske some that were pretended to be possessed, or the deuill in them (as it was supposed) whilst they were exorcising them, why they did not trouble them before, whilst they were Protestants. And the deuill would answer, that there was no reason for them so to doe, because the Protestants were theirs already.

She further saith, that after the time she was out of the priests hands, her former disease of the Mother did diuers times take her, and continued with her as before it had done, vntill being married she had children. Since which time, she hath beene rid of that disease, she thanketh God.

She further saith, that shee wel remembreth the morning when *Alexander* the Apothecarie was to goe to London to fetch more priests, the day before this exam: was first exorcised, his horse prauncing, and flinging of him downe, he returned backe againe, and constantly affirmed, that the wicked spirit that was in this exam: had caused his horse to fling him: whereat when this exam: laughed, he the said *Alexander* affirmed, that it was the deuill, that laughed at him.



The confession of Ma. *Anthony Tyrrell Clerke*, written with his  
ownehand, and auouched vpon his oath  
the 15 of Iune 1602.  
(..)

**D**iuers interrogatories beeing propounded to this  
examinee, concerning the pretended casting out  
of deuils, by maister *Edmunds*, alias *Weston* a le-  
suit, and certaine other Seminary priests, in the  
yeeres 1585, and 1586, at *Hackney, Denham*, and other  
places, and as touching likewise the occasions, or in-  
ducements that moued them at that time, to take such  
matters vpon them, hee hath set downe his answer as  
followeth.

I will first answer to the circumstance of time, which  
is heere propounded vnto me. In the yeere 1584 I, &  
*John Ballard* priest, (since executed with Ma. *Babington*,  
and the rest) comming together from Rome through  
*Burgundy*, found there a great presse of souldiours, and  
were aduertised, that they were to serue vnder the *Duke*  
*of Guise*. When wee came to *Roane*, wee heard then di-  
rectly, that the said preparations were against England.  
The same yeere (as I remember) Ma. *Crichton* a Scot-  
tish Iesuit was taken at the sea, and after brought into  
England, who by occasion of certaine writings which  
he had, was driuen to confesse at large (as I haue beene  
informed) what the whole plot was: and how far both  
the Pope, and the King of Spaine had ingaged them-  
selues in it. Hereof I doubt not, but that sundry Catho-  
liques

liques in England had sufficient notice from beyond the seas, and especially Ma. Edmunds, alias *Weston* the Jesuit, who was then the chiefe, as maister *Garnet* (as I take it) is at this present, and therefore could not be ignorant of such important matters, wherein principall men of his owne societie were engaged.

Not long after my coming into England in the yeere 1585, maister *Martin Aray* a priest, meeting with me at the end of *Cheapside*, as I was turning to enter into *Pauls Churchyard*, tooke mee by the hand, and whispering me in the eare, bad me be of good cheere, for that all things went now very well forward. The king of Spayne (quoth he) is now almost ready with his forces, to come into England, and we shall be sure to heare some good newes thereof very shortly: wherefore it standeth vs now in hand that be priests, to further the Catholique cause, as much as possibly in vs lyeth, or to this effect. And this was the state of that time, nourished (I well perceiued) with great hope of some great alteration, by the meanes before expressed.

About the time of maister *Arayes* aforesaid communication with me, maister *Edmunds*, alias *Weston*, had lately (as it was reported) cast a deuill out of one *Marwood*: whereupon he the said maister *Aray*, at the time before mentioned, did highly commend vnto mee the exorcismes of Fa. *Edmunds*, saying that hee (the said *Edmunds*) would make the deuils themselves now confesse, that theyr kingdome was neere at an end. Vpon the pretended dispossession of the said *Marwood*, fundry other priests mooued thereunto (I am perswaded) by the instigation of maister *Edmunds*, or for that they meant to shew theyr zeale in imitating of him, did take vpon them to exorcise, and cast deuils out of diuers persons. viz. *Sara* and *Friswood Williams*, *William Trayford*, *Anne Smith*, *Richard Mainy*, and *Elizabeth Calthrop*; whose necke was found broken at the bottome of a payre of stayres (as the brute went then amongst vs.) VVhen I saw this course,

*Eli 3: Calthrop  
neck broke*



course, I liked it well, and was my selfe an Actor in it, and did well perceiue, that it was the matter whereat Ma. Aray had aymed, when he told me, that it *stooke vs Priests in hand to further the Catholique cause, as much as possibly wee could.* And indeed our proceedings therein, had for a time wonderfull successe. I cannot in my conscience esteeme the number fewer, that in the compasse of halfe a yeere were by that meanes reconciled to the Church of Rome, then 5 hundred persons: some haue said three, or foure thousand. As touching the seuerall manners of dispossessing the said parties, and of theyr fits, traunces, and visions, diuers discourses were penned, amongst the which I my selfe did penne one. Ma. Edmunds likewise writ (I am perswaded) a quire of paper of Ma. Maines pretended visions. For he thought, as it seemed, to haue wrought some great matter by him, but was disappointed very ridiculously, so as I thinke the said visions will hardly come to light. There was also a Treatise framed to proue first, *that in former times diuers had been possessed.* Secondly, *that Christ hath left to his Church certaine remedies for the dispossessing of such parties.* Thirdly, *that in the casting out of deuils, there hath beene great vse of application to the Damoniacks of holy reliques.* In prosecution of the first part, amongst other points the Author sheweth, that GOD permitteb some to be possessed, that thereby the faithlesse Atheists may learne, that there is both a God and a deuill: and that the faith of the Catholique Church, may also be confirmed by the power left vnto her in casting out of deuils. In the handling of the second point, hee triumpheth against the Protestants, saying that for all theyr reformation which they talke of, to be so neere the order of the Primitiue Church, yet they are not able either to discerne, who are possessed amongst them, nor how to giue the remedy. The third part is handled more largely, to the great aduancement & power of Reliques, As for holy water: that S. Macarius thereby

500 in  
half a yeare

cured

oured a woman, who by Magicall enchauntment seemed to be turned into a *Mare*. Likewise, how S. Peter hallowed bread, against the assault of certaine devils which were sent by Simon Magus in the likenes of dogges; to deuoure him. For the power of priesthood, there is an example alledged of S. Martin, how he putting his fingers into the mouth of a *Demonacke*, the deuill durst not bite him, though he bad him to bite him, if he had any power so to doe. There is also mention made of the vertue of the blessed sacrament, of holy oyle, and of the bones of Saints. The vse of all those things, was very frequent in the exorcising of the parties possessed. Insomuch as wee omitted not the reliques and bones of Ma. *Campion*, Ma. *Sherwin*, Ma. *Brian*, and Ma. *Cottam*, to haue some little testimonie by implication from the deuill, to prooue them holy Martyrs.

If I be not deceiued, Ma. *Edmunds* alias *Weston*, was the Author of this booke, and the examples by him alledged, were brought of purpose, to giue the more credit to his, and our proceedings with the said parties before mentioned. And indeed he was not therein deceiued, for wee that were priests, were thereby greatlie magnified by Catholiques, schismaticks, and weak protestants; the two former beeing confirmed in the *Romane* Catholicke faith, and the third sort therevnto reconciled, as hath beene before mentioned. And that cannot be denied, but that in the course which wee held with the said pretended *Demoniacks*, many occasions were giuen, and aptly taken, to seorne and deride the orders, & seruice now established by her Maiesties lawes in the Church of England.

Likewise I must confesse, that the course we held, was so pleasing to such as saw it, or were informed of it by those that they trusted, as it prooued very gainfull vnto vs all that were priests: wee had out of question procured vnto our selues very great fauour, credit, and repu-

tation, so as it was no meruaile, if some young Gentlemen, as Ma. *Babington*, & the rest, were allured to those strange attempts which they tooke in hand, by maister *Ballard*, who was an Agent amongst vs. They saw, as they supposed, (for both maister *Babington*, and diuers of his company were oftentimes at the exorcisings) that we had a great commandement ouer devils, which preuailed greatly with them, as I think. It would haue been a very strange thing (I am perswaded) that wee could not haue wrought men at that time to attempt: which was prudently foreseene by Fa. *Edmonds* of purpose (as I am resolu'd in my conscience) to prepare the harts, & minds of Catholiques by those practises, that when such forces as were intended, should haue come into England, they might haue been more readily drawn by him, and vs, to haue ioyned theyr forces with them. And this is that I can say concerning the occasions, or inducements, that such matters were taken in hand at the time articulated.

Now as touching the substance of the generall interrogatory it selfe, I haue perused the severall examinations, and confessions of *Sara Williams*; and *Friswood* her sister, of *Anne Smith*, and of *Richard Mainy* gentleman; and am fully perswaded, that they haue deposed the truth in such poynts whereof they were examined, belonging to theyr pretended possession, & dispossession. The effect whereof is, that they were drawn by our cunning carriage of matters, to seeme as though they had bene possessed, when as in truth they werenot; neither were there any of the priests ignorant in my conscience of their dissimulation, nor the parties themselves (as now it appeareth) of our dissembled proceeding with them.

After I had bene my selfe first at one of theyr exorcisings, it was my chauce to lie that night with maister *Thomson* a priest, and a great Actor in those matters, at his

his chamber by the *Spittle*: and falling into some conference about it, I used some such words, as though I doubted, whether the party were actually, and really possessed. For I my selfe being not acquainted with a<sup>n</sup>ie plot deuised by Fa: Edmunds, or any other, spake my minde some-what more plainly, then I perceaued Ma: Thomson wel liked of. His aunswer vnto me was in effect, that he being my friend, did earnestly wish me to cast forth no such speeches, whatsoeuer I did thinke. For (quoth he) the matter is iudged to be so by Fa: Edmunds, and some others that are Priests. Besides such Catholiques, as haue bene present at such fits, haue receaued it for a truth, that the parties are possessed. And although I for my part will not make it an article of my Creede, yet I thinke that godlie credulitie doth much good, for the furthering of the Catholique cause, and for the defacing of our common enemies, and their proceedings: or to this effect. Not long after, also talking with Ma: Stamp, at the Lo. Vaux his house in Hackney, concerning these matters, and demanding of him seriously his opinion, what he thought of them: his aunswer was, that they were things of such importance, as would further the Catholique cause, more then all the bookes that had bene written of late yeeres, about the controuersies in Religion with the Protestants: with which aunswer, I seemed to rest contented, because I saw thereby he was not willing to enter into any playner course with me.

I would not haue this my confession further extended then my meaning is, I doe not take vpon me either directly or indirectly, to oppose my selfe to the three poynts of the Treatise before mentioned, which are strengthened with some authorities, both of the Scriptures, and of the auncient Fathers, and Writers. How be it, as I account it presumption to denie all those Histories, as touching the casting out of deuils in the Primitive Church, since the Apostles times; so to beleuee all that is written thereof, I hold it a point of great mad-

nes, and I doubt not but the soundest Catholiques in *Europe* are of my opinion. For be it true that is alledged in the said treatise of S. *Ambrose*, that he neuer heard of any, that could counterfeite himselfe to be a Dēmoniack, yet later experience hath taught vs the contrary. And indeede, the artificiall skil considered where-vnto priests haue attained, it is a very easie matter to bring a young girle, or a youth, to doe, and speake those things, which the Exorcists can readily colour, and interpret; as if it were both done, and spoken by deuils, that did possesse them. But yet this I wil say, and giue it for a rule to all Catholiques heereafter, that wil not purposely suffer themselues to be deluded: let them but mark diligently when they are present at any such actions, what the parties, pretended to be possessed, doe eyther act, or speak, and then they shal perceauē nothing, but may very well be dissembled, or otherwise vttered in great dissembler, procured by loathsome potions, and violent fumigations. And they shal be very wel armed against all such deceites, if euer it be their haps to heare, or read the confessions, and examinations of the parties before mentioned. Marrie they must keepe their owne counsel: For I am perswaded, that if any shall seeme to be a curious beholder at such times, and a mouer of questions, he shal not be any welcome guest vnto them. Heereof any may be further aduertised, that wil take the paines to reade a little French Treatise, of a \* counterfeite Dēmoniack at *Paris*, and how the Exorcists could in no sort endure the questions, & doubts, that were propounded vnto them, when they were at their work. but pretended that such curiosity, and want of faith did greatly hinder them in their proceedings.

Martha  
Broffier.

There will be many exceptions taken to that, which heere I haue deliuered vpon my conscience, to proue that the said parties pretended to be possessed, were not counterfeits, as that some things fell out, which were not possible

possible to be dissembled. The chiefe obiection wil be as touching a peece of a knife, in length about two inches, and a halfe, which was said to come out of the bodie of *Anne Smith*, hauing beene consuaid into her before, as it was pretended by the deuil. And to cleare the matter, the deuil was made (forsooth) to shew by Philosophie, that he was able to doe such a thing: for to this effect it was giuen out, that the deuil should reade vs (as I may terme it) a Lecture: *I am as you know by creation a spirit, and haue lost no part of my knowledge, and cunning in the secrets of nature, and that I can dissolue any Iron or hard matter at my pleasure into a liquid substance, and so I did, and poured it into her porridge, which she eating, swallowed vp the knife in that liquid substance, and the same being so in her body, I reduced it into the artificiall forme which before it had. And thus much you may beleue* (quoth the deuil) *if you be but Philosophers, or to this effect.* Wherunto for aunswer as the truth is, so farre forth, as I know or beleue. First as the peece of the knife came out of her mouth, without hurting of her (if it came out of her mouth at all, and that there were not a shift of legerdemaine vsed to make it seeme indeede to those that were present, that it came out of her mouth) so might it be taken forth againe, hauing beene put into her mouth by the Exorcist himselfe, for ought I know, as some of the said parties haue acknowledged, that the Exorcists sometimes would thrust bigge bones, and peeces of reliques into their mouthes. Amongst the which *Friswood Williams* deposeth, that as she verily beleueeth, they thrust a rustie naile into her mouth, and afterwards pretended, that it came out of her body. 2. *Anne Smith* hath deposted, that she is fully perswaded, that they haue reported vnruly of the taking of a peece of a knife out of her mouth. Howbeit, shee saith, shee durst not at that time contradict them: but it is needeleffe for mee to aunswer this, or any such like obiection. For the things



are in themselves so ridiculous, as I thinke no man will be so mad, as to take vpon him to defend them. And when wee our selues that were actors in those matters, thought wee had wonne our spurres, yet diuers auncient priests, as Maister *Heywood*, Maister *Dolman*, Maister *Redman*, and some others hearing of the course we held, did shake their heads at it, and shewed their great dislike of it. Likewise the grauer sort, that were then imprisoned at *Witch*, were greatly offended there-with (as I haue beene credibly informed) and said, that howsoever for a time wee might be admired, yet in the end wee would thereby marre all, and vtterly discredit both our selues, and our calling. Where-vpon wee the younger sort of the Seminarie priests, that were then dealers herein, thought our selues hardly dealt with by them, and that they did but enuie at the cōmendation, which they saw wee daily gayned, themselves being no actors amongst vs. But now I see, that the said auncient Fathers had beene acquainted of likelihood with such deuises beyond the Seas, and were greatly greeued to haue them brought into England: notwithstanding Ma: *Edmunds*, and the rest, would needes proceede (as is before in part expressed,) and haue thereby to their perpetual shame, made them true Prophets.

I haue my selfe before confessed, that my pen is in the booke, that was taken with Ma: *Barnes*, wherein I layd together those things, that *Sara Williams* was pretended to haue done, and said in one of her fits at *Hackney*, the 10 of Ianuarie, some things whereof I saw, and heard my selfe, others I receaued by peece-meale of Maister *Thomson*, Ma: *Thulice*, and others, and layd them altogether, with the best skill I had, to make them seeme strange, and wonderfull. For although both my selfe (as I said before) and so I thinke of the rest, did know that all was but counterfeite, yet for as much as we perceaued, that thereby great credit did grow to the Catho-  
lique

lique cause, and great discredit to the Protestants, wee held it lawfull to doe, as we did.

Shortly after I had first conformed my selfe to the state of the Church, established heere in England, and there-vpon disclosed many things to the late Lo. *Treasurer*, concerning sundry very pernicious designments against her Maiestie, and this state; I fell againe to my old course, by the perswasion of some of my auncient acquaintance that were priests, hauing had small time to ground my selfe by study, thereby to defend my said conformitie. I was no sooner come to my old byace, but they soone drew mee, for the good of the Catholique cause, to say that all in effect was false that I had before confessed. Although not long after, the treasons did so breake forth, and were so fully confessed by *Babington* himselfe, that not onely that, which I had reported was iustified by them to be true, but a great deale more then ever I knew, or dreamed of. Likewise I hauing detected in some part the folly of the said exorcisings, it is scarce credible how earnest the said priests were with me, to avow them againe for matters of veritie. Wherevnto for the reason before mentioned, I did vwillingly yeeld, nothing doubting but that, if God should once againe so draw his grace from mee, as that I should become to be as then I was (that is, wholly addicted to popery, as I trust in his mercy hee will neuer doe) I should be as ready againe to deny all that now I haue affirmed vpon my oath, as I was before. For the generall conceit amongst all the priests of that order is, that they may deny any thing, which beeing confessed doth turne to the dishonour of the Catholique Church of Rome. Besides, they haue other obiections that serue theyr turnes, as that the Magistrates in England are no competent Judges, the Queene herselfe standing excommunicate, and that therefore the examinations taken before them, are of no validitie to bind the examinats, but that all that they

they doe confesse, is *tanquam coram non Iudice*. A number of other shifts they haue, which I doe not now remember.

The Apostolicall rule is, that *euill shall not be doone that good may come of it*, but they doe not account it euill (as I verily thinke) to calumniate the Protestants by any deuise whatsoever, that may carry any probabilitie with it, nor make any conscience to tell, and publish any vntruthes, which they thinke, beeing believed, may aduance and promote such poynts and matters, as they take vpon them to defend, for the honour of the church of Rome, and dignitie of their priesthood.

*Anth: Tyrell.*

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**The confession of *Richard Mauny* Gentleman, written by himselfe, and auouched vpon his oath the sixt of Iune. 1602.**

**T**HE said *Richard Mauny* had read vnto him some parts of a discourse, or two, written by certaine Seminary priests of a pretended possession, and dispossession both of himselfe, and of certaine others, viz. one *Marwood*, *Trafors*, *Sara*, & *Francis Williams* two sisters, and *Anne Smith*. These parties were said to be possessed, and dispossessed of many wicked spirits. The priests that dealt with them, were diuers, but the especiall men that had *Richard Mauny* in hand, were Ma. *Edmunds* the Iesuit, alias *Weston*, *Cornetius*, and one *Diddle*, men wholly at the deuotion and direction of the said *Edmunds*. It was in the yeeres 1585 and 1586, when these stratagemes were executed. Such dealings as they had with the said *Mauny*, were at *Denham*, at one Ma. *Fittons*, two miles from *Windsore*, and at the Earle of *Loncolnes* house in *Channon-row*, where *Iohn Mauny* his brother did then remaine.

Of these matters the said *Mauny* beeing demaunded diuers questions, desired that hee might haue leaue to answer them after his owne fashion, and not to be tied to the order of the said demaunds, for that hee thought he could set downe those things which hee remembred, more plainly to his owne vnderstanding, then otherwise he should be able, if he were bound to follow the order propounded vnto him by the said demaunds. And that which he hath set downe is the discourse following, not

much disagreeing from the order of the interrogatories ministred vnto him.

And hath Ma. *Edmunds* & the rest of the priests thus dealt with mee? I am very sorry for it. It might haue beene sufficient for them, to haue practised their purposes vpon me and the rest, youthes and almost giles, although they had not published the same to the world. But of hkehood they glory, and our discredit were foioyned together, as the one could not stand without the other. This course whereunto they haue therby drawne me, wil procure me great displeasure (I know) amongst my friends, and worke me much hinderance in my priuate estate: but what remedie? Being called by publique authoritie and enforced by vertue of mine oath to deliuer the truth, I cannot see how with any conscience I can deny those things, which I find to be truly layd to my charge, and could neuer haue beene thought of, if their writings had neuer come to the Magistrats hands. The particulars which now of necessity I must deliuer, I was purposed to haue concealed from all men liuing, although heeretofore in generall termes I haue beene driuen to say somewhat of these matters.

About 14 yeres since, the Lords of her Maiesties most honourable priuie Counsel, (*Henry Earle of Darby* being one) hauing gotten some notice of the pretended possessions, and dispossessions at the places before mentioned, and that I was one of the parties that had beene dealt with, did write their letter vnto *Ferdinando* then Lord *Strange* to examine me. It seemeth they had beene informed that I should publish, how I was possessed with certaine wicked spirits, and of them dispossessed by some priests of the Catholique Romane Church, and that I should take vpon mee in companie where I came, to iustifie the same. So as being called before the said Lord *Strange*, he demanded of me, whether I had giuen out such speeches. Hee examined mee  
vpon

upon my oath, and my answer was according to the truth, as I was perswaded in mine owne conscience, and as farre as my memory did serue me: viz. that I was neuer possessed with any wicked spirit; nor had reported any such thing; and that I was so farre from iustifying of it, that I was fully perswaded, that in all the courses which the priests tooke with me, when they pretended that I was possessed; there was nothing but deceit, falsehood, illusions, and iuglings. This was the effect of my answer at that time, if my memory doe not much faile me, and thereupon I was by his Lordship dismissed.

VVith this answer (I suppose) the Iesuits were long since acquainted, which hath greatly already hindered me, & alienated the harts of some of my dearest friends from mee. And the same answer that I made then before his Lordship; I must now make againe to the substance of all those questions which haue been demanded of mee, viz. that I was neuer possessed with any wicked spirit, otherwise then all other sinners are, but euier as free (I thanke G O D) from hauing any deuils in me, as either Ma. *Edmunds* himselve, or any other of the Priests that had to deale with me, for ought I know.

This answer I thought would haue beene sufficient to haue satisfied all those things which are objected against me, but I am vrged with sundry particulars, and therefore I must of necessity yeeld to the cleering of my selfe in them, and yet no otherwise then the truth requirith. When I was about 13 yeeres old, I was sent by my mothers direction to *Rhemes* in Fraunce, where there was then an English Seminary: the intent of my mother, and other of my friends was (as I thinke) to haue had mee to haue been a priest. I remained in *Rhemes* about two yeres, and was there maintained with my mothers exhibition & allowance. Towards the end of the said two yeeres, of a childish curiositie I entred into the obseruances of certaine religious men, termed in that



country *Bonhommes*, or *fratres minims*, and became a young probationer amongst them. This order was devised by *Fraunce de Paula*, who is canonized for a saint, of whom there is mention made in the *Romane breuiary*, as having his place appointed in the Kalender on the second of Aprill. There his office & course of life is set downe, and briefly described.

After I had remained about a quarter of a yeere, or somewhat more in this probation, I was sent by the *Rezor* of the house with some other of my fellowes, to the house of the *Bonhommes* at *Paris*, where I had scarcely remained a quarter of a yeere but I grew weary of that profession. Their rules seemed vnto me to be too strict for me, and their diet beeing nothing but fish, I began to dislike it. Besides, I had a disease, wherewith I had been troubled before I went out of England, that tooke me there againe, and thereupon I gave over that order altogether.

About that time, there was a proclamation published heere in England (as I was told) that all *English gentlemen, and others*, should repaire home into their Country within a certaine time, upon danger of her Maiesties displeasure, and losse of their goods and lands, or to that effect. Whereuppon I was perswaded by some of my friends, that saw my course of life there, having given over my studie, to returne home againe; and the rather, for that I had some land left vnto mee by my father. Leauing therefore *Paris*, I tooke my iourney homeward by *Roane* towards *Diepe* where I tooke shipping, and landed at *Rie*. At my arriual, the Maior offering vnto mee the oath of her Maiesties supremacy, I willingly tooke it, and afterwards repayed of mine owne accord diligently to the Church, and service of God established in England by her Maiesties lawes. I continued in *Sussex*, *Kent*, and other places, from *Goodfriday* (the time of my arriual) vntill it was towards *Alhallontide* following;

following, which time I spent as other young Gentlemen did, with whom I fell acquainted, vntill through meere necessity, hauing then no part of my liuing in my hands, I was constrained through want to repaire to my brother *Iohn Mainy* at London, vpon whom I did for a while especially relye.

I had not beene long in London, before it was my hap to dine at the L. *Vaux* his house with my said brother, eyther at *Hackney*, or *Hogsdon*, (I doe not wel remember whether) his Lordship was not then at home, but the table was kept, and entertainment giuen by his sonne, and daughter. In that dinner while there was much communication of the late possession, and dispossession of one *Marwood*, by certaine priests, and chiefly (if I doe not forget my selfe) by Ma: *Edmunds*. The tales which were told of that matter, seemed strange vnto me, as what extraordinarie strength he had in his fits: how he roared like a Bull, and many other things were then mentioned, which now I haue forgotten? While my chiefe continuance was in London, I rode sometimes with my brother to *Denham*, the house of Sir *George Peckham*, and in the parish of *Denham*, (he hauing married Sir *George Peckham*s daughters, and the whole furniture of the house appertayning vnto him, as part of his dowrie with his wife.) At that time also he kept seruants there, I went likewise sometimes to *Denham* of mine owne accord, and remained there some two or three dayes at a time. It fell out hardly with me (as now I perceauē) that I came to London about *Alhallontide* before mentioned: for then there was nothing in effect in the mouthes of Catholiques, but of the casting out of devils. A little before there was much to doe with the said *Marwood*, as I finde by the story that is written of him, \* beginning *Erat quidā inuenis*, &c. Immediately after (as also it is plaine by an other story, which I am informed, was taken with one Ma: *Barnes*) there was at

By Edmunds in  
Latine, extant vpon  
record.

Hollantide great busines at *Fulmer* with *Trayford*, and *Sara Williams*. And such were then those times, as now I vnderstand, and did then partly finde by experience, that a small occasion was matter sufficient for the priests to worke vpon, to charge any one that they liked to deale with, that he was possessed.

It seemeth also by that which is written in the sayd booke taken with Ma: *Barnes*, and by some other tales which I haue heard, that the priests, or some for them, vnderstanding that I tooke no course to be a priest, and how I had left the *Banhommes*, & how I had been troubled with my former disease at *Paris*, and how after my returne, I had behaued my selfe youthfully amongst other Gentlemen; gaue it out that I was surely possessed, and afterwards to make the same good, haue published in the same booke, the testimonie of the deuil himselfe, as it is pretended; whereof anon.

Vpon this report I could doe nothing (as I am enforced) but it was said, that the deuil did direct me in it. In so much as when I rode to *Denham* my selfe (as is before expressed) it was giuen forth, as I perceaued, that the horse I rid vpon was a deuil, and that I had deuils attending vpon me in luerie coates, by that which I find written, and reported of me: there was neuer young Gentleman (I think) more abused then I haue been.

After some time spent at *Fulmer* by the priests with the said *Trayford*, and *Sara Williams*, they came all of them with Ma: *Edmond Peckham*, and his wife to *Denham* (as it is mentioned in the said booke) & I not knowing at that time, what reports were bruted abroad of me, resorting thither (as I was wont) fell into their snares, which I would surely haue auoyded, if possibly I could haue suspected, that they would euer haue dealt with me, as afterwards they did.

At my comming thither amongst them, I was kindly vsed, and lodged in the furthest part of the house: the other

other chambers were then supplied with other guests that I knew not of, vntill a mayde in the house, who had beene my brothers Cooke, did tell me of them. Vpon the comming of Ma: *Edmond Peckham* to *Denham*, my brothers seruants departed, and left the house to him (as I thinke) except it were this mayd, to whom I was much beholding for her kindnes towards me. Within a day or two after this my coming to *Denham*, the said maid-Cooke signified vnto me, that there was great walking off spirits about the house, & that diuers had beene greatly affrighted by them. The first night that I came thither (as I remember) I was some-what euill at ease, and whether this report, that did some-thing astonish me, did make me worse or no, I cannot tell: but I grew worse, and worse, in so much as my old disease at a very wicked time, did there take hold of me.

The disease I spake of, was a spice of the *Mother*, where-with I had beene troubled (as is before mentioned) before my going into Fraunce: whether I doe rightly terme it the *Mother* or no, I know not: but it is wel knowne to the Physicians in London; that be aliue, and were then of any name, that my eldest brother *Thomas Mainy* had the same disease; and that he died of it: and Ma: *Edmond Peckham* (as I haue beene credibly informed) was likewise troubled with it. When I was sick of this disease in Fraunce, a Scottish Doctor of Physicke then in *Paris*, called it, as I remember, *Vertiginem capitis*. It is felt (as he said; and I haue often felt) of a wind in the bottome of the belly, and proceeding with a great swelling; causeth a very painfull collicke in the stomach, and an extraordinary giddines in the head. With this disease I am still once in foure or fise yceres troubled, and I doe greatly suspect that it wil end me, as it did my brother.

I began no sooner to be troubled at *Denham* (as is before said) but as now I perceauie the priests had that, which

which they looked for. The women of the house (whose names I doe not now remember) that came to help, and attend me, told me first, as my brothers maid had done before, how greatly the house was troubled with spirits, and afterwards that there were two possessed in the house with deuils: the manner of whose fits they described vnto me in such sort, as I was much amazed therewith. Whether these women vvere required by the Priests to tell me these things or no, I know not: but shortly after Ma: *Dibdale*, and Ma: *Cornelius* two priests comming vnto me, after sundry questions, and speeches vsed with me, they fell to be of opinion (as it seemed, and so told me) that I was possessed with a wicked spirit. I say, (as it seemed) for I am fully perswaded in my conscience, that they knew wel enough, that neither I, nor any of the rest before mentioned were indeede possessed: but that they did pretend so, to worke thereby such matters, as they had propounded vnto themselves, whereof for my part I wil no further iudge. Of this my perswasion I haue some reasons, by that which I finde written, & deposed by others to that purpose.

When I first heard them say, that I was possessed, I told them that I doubted not, but that they were deceived therein. I acquainted them with the nature of my disease, and how long I had beene troubled with it: but they persisted in their opinion. For that time leauing me, they came shortly vnto me againe, and began where before they had left: then they told me what extraordinarie strength I shewed in one of my pangues, which moued me little. For the nature of that disease, is to cause ones belly to swell in such sort, as two, or three are not able (vsing any good discretion) to keepe downe the wind, that seeketh to ascend, as it is very wel knowne to those, that haue seene eyther a man or woman in that fit, and as it is likely, the priests themselves knew by their experience in Ma: *Edmond Peckham*, who was ve-

ric oft troubled with it (as is before expressed.)

Diuers other reasons they vsed vnto me, to cause me to suspect the worst of my selfe, and these as I think were some of them: they put me in minde of giuing ouer my study beyond the Seas, of leauing the course I had begun with the *Bonhomies*, & of my more youthfull conuersation since my returne: these and such like poynts they vsed, as arguments to conuince me, that I was possessed. But I replying for my selfe as I could, and telling them what a discredit it would be vnto me, to haue it reported of me, that I was possessed with a deuill, and how it would be a blemish, and a disgrace vnto me, whilst I liued: they made little account thereof, saying, that *it was a lesse discredit, and not so hurtfull for a man to haue 10000 deuils in him, then to haue committed one deadly sinne:* and to this purpose they alledged a place out of Saint *Augustine* (as farre as I remember.) Besides they reasoned with me, to proue it the safest way for me, to submit my selfe to their triall, whether I were possessed or no: for that (as they said) if the deuill were not in mee, I could take no hurt by theyr triall, whereas if I were possessed, it could not but be very dangerous vnto mee, that the deuill should still continue in me. By these, and such like meanes they perswaded mee, to yeeld my selfe to be directed by them for the triall of my estate. When they had me at this point, then they permitted mee to haue acceffe vnto *Sara Williams* when she was in her fits, and informed me likewise of the manner, how shee, and others had beene troubled.

This course held with me, they drew me to confession, and to promise that I would goe no more to the Protestants Churches: affirming that they could doe me no good, vntill I was become againe a member of the Catholique Romaine Church. After I had beene at one or two of *Saras* fits, and submitted my selfe (as is before expressed) a pangue of my olde disease taking

Mm.

hold



hold on me, Ma: *Dibdale* affirmed publicquely to the company, that then it was apparant, that I was possessed. Vpon my recouerie he told me, that by applying of holy reliques vnto my belly, hee had compelled the wicked spirit to giue me ease: whereas I neuer found benefit by any such things, but was eased (as I had been at other times before, when the fit of the Mother left me) by bending of my body forward, which is a cause of breaking of wind, and consequently of apparant ease. And heereby (as I am perswaded) I was at that time eased, & not by any reliques. Within a day or two after (as I remember) they told me, that it was necessary for me to be exorcised: where vnto although I was loath to yeeld, because I had seene their manner of dealing therein eyther with *Sara*, or *Frauncis Williams*, who by this time was said to be all so possessed, yet I had submitted my selfe so farre, that now it was too late for me to draw backe. All things therefore being in a readines, and I in good health, and no wayes troubled with my disease, they bound me fast in a chayre, and fell to their Exorcismes with much solemnity, and shew of great deuotion. Then they vrged me to drink a very vnpleasant potion, which troubled me greatly; in so much as I desired them to vntye me, and giue me leaue to lye downe vpon my bed: but they regarded not my words, or earnest entreaty, saying: *It was the denill*, and not my selfe that desired such rest, that so he might not be disturbed in me. At other times when they had me bound in such like manner, besides the said drinke, they vsed to burne brimstone vnder my nose, and some other things else, which vexed me exceedingly. What I did, and spake at those times, I doe not now remember: by that which I see they haue written of *Marwood*, *Traford*, of *Sara*, & *Frauncis Williams*, I doubt not but many things haue beene reported of me, which are vntrue. It is not vnlike but that when I found my selfe so entangled with them,

as that I could not rid my selfe from them, I did, and spake many things which were inconuenient, & whereof I think I should be ashamed, if I did remember them. For after I had learned their humour, and perceaued as wel by the rest, as by mine own experience, what would content them, I framed my selfe accordingly.

Whilest I was thus at *Denham* with them, I was neuer almost suffered to be quiet: but eyther I was to be exorcised my selfe, or vrged to be with *Sara*, or her sister *Frauncis*, or kept priuately in my chamber, and one way or other tossed, and turmoyled by them, till at the last after sundry Exorcismes, and much further trouble procured by their drinkes, & violent fumigations, they gaue <sup>in forth</sup> that they had cast one deuil out of me: but with such intimation, as might breede a suspection that there were some other left in me. By this time Christmas drew neere, and whether it was for that they meant to deale with *Sara* at *Hackney*, or for what other cause they knew best, they gaue me ouer for a while, and sent me to Ma: *Fittons* by *Windfor*, where I suppose they thought I should be wel looked vnto, & ready afterwads when they should send for me.

I remayned at Ma: *Fittons* till after the end of the holy dayes (as I remember,) and being free from their vexations, did solace my selfe with merrie company, as the time, and occasion serued. In so much as some gaue it out, peraduenture by the priests procurement, that I was still possessed with a merry deuil: and others said, that if I were possessed indeede, it could not otherwise choose, but that he was a deuil, that was not much troubled with melancholly, or to that effect. Of these reports I heard nothing my selfe, whilest I was at Ma: *Fittons*, for if I had, they would much haue abated the edge of my mirth, which they spake of. But now it is meete to be considered, how notably they ioyned their matters together. It greueth me much that I am constrained to

deale in these matters thus farre, but yet I see that if this occasion had not fallen out, I should neuer haue so well discerned their dealing with me.

Although they gaue it out, that they had cast a deuill out of me (as is before mentioned) and amongst many other reasons had alledged, that the deuill entred into me, because I gaue ouer the order of the *Bonhommes*, & further, because some might peraduenture suspect, that notwithstanding all that they had either done or said of me, yet all the disease that I had was but onely the Mother, now they haue a deuise to cleere all these poynts, as it is apparant in the said booke so often before mentioned. On Monday the tenth of *Ianuary*, *Sara Williams* is pretended to haue a meruailous great fit at *Hackney*, and amongst many other speeches which the priest that exorcised her then vsed, hee commeth at last to these: *There is one* (saith hee to the deuill as it was pretended) *that hath the Mother, what sayest thou to him?* The deuill aunswereth, *that is a Mother indeed.* So heereby they would make it plaine, that it was not the *Mother* that I was troubled with. But the priest goeth forward saying, *was there any spirit cast out of him?* and the deuill answered, *yea a little one, but to no purpose.* So as now they haue a sufficient tellimonie, that I was dispossessed of one deuill whilst I was at *Denham*.

Furthermore, it is pretended by *Saras* deuill, that there remaineth still in mee the Prince of all other deuils, whose name should be *Modu*, which gaue them matter enough to worke vpon againe with me. But yet all doubts were not cleered, and therefore the said priest demanded this question of *Saras* deuill: *Came the prince Modu* (saith he) *into him to bring him from the house of S. Francis de Paula his order?* *Yea in troth* (quoth the deuill.) And thus they thought they had sufficiently iustified all that they had reported of him, as appeareth by the said booke. But all this notwithstanding, I am more and

and more confirmed heereby, in my former opinion of their bad proceeding with mee, and the rather, because (as I am informed) *Sara Williams* vppon her oath hath denied, that euer shee vsed any such speeches of mee, as farre as she remembreth.

When the said priests had dispatched their busines at *Hackney*, they then returned towards mee, vppon pretence to cast the great Prince *Modu* (as I suppose) out of mee. I beeing at *Ma. Fittons* (as is before said) it fell out that by reason of good company, I daunted that night so long, that I cast my selfe into a very great sweat, and was weary. Afterward, whether before I went to bed, or when I was in bed, I doe not well remember, I had a fit of the *Mother*, as I haue had before, and often times since vppon such violent exercises. It happened that this night som of the said priests that were at *Hackney*, (as I thinke) came to *Ma. Fittons*, who hearing of my fit, said it was no meruaile, for it was confessed by the deuill in *Sara*, that I had the Prince of many deuils in me, or words to that effect. Heerevppon in the morning one *Mistris Anne More* a gentlewoman, waiting vpon *Mistris Fitton* came vnto me, and told mee vvith weeping eyes, which of the priests were come that night to the house, and what they had reported of mee, and how much I was deceiued, in that I thought my selfe to be troubled vvith nothing but the *Mother*. I answered her (as if she be aliue she can well beare me witnes) that I knew very well, whatsoeuer they said, that the *Mother* was the onely disease wherewith I was vexed, and that I was free (I thanked GOD) from the possession of anie wicked spirit.

All the while they wrought vpon me before, I found no other trouble in mee, but of mine old griefe when I had it, sauing such paine as they cast mee into by theyr drinckes and perfumes. And when they said that the deuill was cast out of mee, yet I found my selfe neither

better, nor worse, which caused me to thinke, that those things were most vertue which they reported of me.

I was so confident heerein, that the better to colour (as I thinke) their future proceedings with me, they sent to a Physician, one Doctor *Griffith*, who gaue me, as it is said some Physicke. But through their information (as I am perswaded) the conclusion amongst them was, that there was no naturall cause of my disease: and so there was no remedy, but I must needes be possessed. Then it was thought meete that I should be caried backe againe, whether to *Denham*, or to *Channon-row*, I doe not wel remember, but rather (as I coniecture) it was to *Denham*. And for as much as the report was, that the spirit supposed to be in me, was the Prince of all the deuils, which were in the parties possessed; Ma: *Edmonds* the Iesuit, and chiefe of all the priests, that had to deale then in these actions, was thought the meetest man (as I suppose) to encounter with him. After that time, so far as I remember, none of the priests had to deale with me, but himselfe; he was my ghostly Father, and to him (as it is giuen out) I reuealed many things.

When he had the managing of these matters with me, there was very great resort to the place where we were, and a very extraordinarie expectation, (as I haue heard) of some strange euent to fall out.

The course which he held with me was much more rigorous, then at any time before. When hee had me bound, if I did not frame my selfe in euery thing to his contentment (as sometimes being angry with his vlsage of me I thinke I did not) then he would say, the deuill was obstinate in me. In which case sometimes I was constrained by him to drinke most loathsome draughts of such confessions as he had ready for me: and sometimes they burnt such abhominable stinking, and violent things, holding my nose by force over the smoake; as (I thinke) would make a horse mad: No man (I suppose)

pose) is able to endure such a perfume without extreame torment. He dealt thus hardly with me, as I thinke vpon pretence that the great Prince of deuils that was in me, would not otherwise be tamed. I haue seene them sometimes so perfume *Sara Williams* with such lyke smoakes, as her face hath looked blacker, then euer I saw a chimney sweepers. Which heates, and smells together with their potions, did make her to talke, & rage as if she had beene mad. And the priests would make some vse of euery thing she said: and so I thinke I may by her esteeme of mine owne case, when they had made me in effect mad, no meruaile though I spake, & fared like a mad man.

Being thus dealt with, I became very weake, and sicklie, Little meate that I tooke would endure with me aboue an houre or two, and I was at my wits end, what I should doe. The best meanes that I could thinke of for mine owne ease, was to frame my selfe in such sort, as might be most agreeable to *Ma: Edmunds* liking: which then I began to doe with some extraordinarie care. I omitted no occasion to goe to confession, none shewed more zeale at Masse time, then my selfe: at the eleuation I pretended to see extraordinarie lights, as if they had beene the Sunne beames, and that the same did so astonish me, as sometimes I would fall backwards, when I was kneeling, as though I could not endure the glittering of so glorious a sight: whereas I protest before God, I neuer saw indeede any such light, or was astonished, but therein I did as I had heard the priests report, that both *Frauncis*, and *Sara Williams* had done before me. And I doe verily thinke, they told me the same to no other end, but that I my selfe should put the same in practise. For I found my selfe very apt to follow such examples: and doe suppose, that any being in that case, that I, and the rest were, would assay to speak, and doe as they should be informed, that others in their estate.



estate had done or spoken.

Of my said pretended astonishments, *Ma. Edmunds* would make large discourses concerning the presence of Christ in the Sacrament. And where it is reported of me in writing, as these things last mentioned are likewise, that I did pretend to see a glistening light come from the thumbs, and fore-fingers of the priests at sundry times: I confesse; it may be that I haue so affirmed, either for that they themselves haue asked me, if I did see no such thing, or else haue told me, that the rest in my case had seene such lights, whereby I was induced to say as much of my selfe: whereas indeede whatsoever I said thereof, was altogether vntrue. For I neuer saw other lights about their thumbs or fingers, then such as is ordinarie to all other mens hands, and fingers. The colour of the pretence of such lights (as I remember) was, for that the priests thumbs, and fore-fingers are anointed with holy oyle (as I haue heard) when they are made priests, and because they doe with them at Masse time handle the body of Christ.

Furthermore, I found it did well content *Ma. Edmunds* and the rest of the priests, that I should sometimes rayle very earnestly both against him, and the rest of his fellowes then present, & generally against all priests. And that I should on the contrary commend as earnestly the seruice of the protestants, the Magistrates, the Ministers, and the chiefeest in authoritie. So I knew that *Sara Williams*, and the rest had done, and so I did my selfe, no doubt as artificially as any of them, if not in better sort: For wee all knew how they would expound them for their owne glory, in that the deuils (as they pretended) could not endure them: and to the great discredite of the other side, because the deuils extolled them as theyr louing friends. And certaine it is that the Catholiques that were present to my vnderstanding, did take great contentment by such our speeches, and their expostions

one of them. By this my readines, to doe, and speake whatsoeuer I found that Ma. Edmunds liked, I escaped sometimes (as I thinke) theyr lothsome drinks, and intolerable fumigations.

After some time thus spent with mee at *Dankham*, (as I suppose) I was carried to the Earle of *Lincolnes* house in *Channon-row*, where my brother, and his wife were as I remember: I was then not past 16 or 17 yeeres old as farre as I can gesse, and therefore (to speake a litle in mine owne excuse) no meruaile, all circumstances duly considered, that I was drawne by the cunning practises of the said priests, into these dissembling courses which now I vtterly dislike, and detest. I am fully perswaded, that there is neuer a youth in England, were he of neuer to ripe and pregnant a wit, but if he should fall into the hands of such priests, he would in a short time be so bewitched by them, as that hee would be gone drawne to stoop to their lure, and doe as I did.

When I was going, and come to *Channon-row*, I was very much grieved, and in feare (as far as I remember) of theyr further proceedings with mee. For I was then brought to such weakenes, as I was scarce able to goe alone, vnesse I were vpheld. We were no sooner come thither, but that there was great concourse of many Catho: to see (as I thinke) the euent of things: especially because Ma. Edmunds, a man of great account amongst them, was the onely dealer in effect with me. By these things which I find written, and reported of mee, and which I had otherwise forgotten of my selfe, at my coming to *Channon-row*, I did pretend some traunces, and in them to haue sundry visions, into which course I was led (as I am fully perswaded) by some speeches of the priests, whom I had oft heard talke how *Sara Williams*, and diuers others, had many times certaine traunces: wherein they lay as if they had bene senselesse, and in them had sundry visions, which vpon theyr recouerie

they did vsually tell vnto the priests, and diuers others, whereupon I verily thinke, that the first Sunday after I came to *Channon-row*, (as aforesaid) I fained my selfe to be in a traunce, and afterwards told Ma. *Edmunds* many tales of my beeing all that time in Purgatory, and what I had seene, and indured there. I also told him at that time (as farre as I remember) that I perceiued by one of the visions which I then had, how I was euery Sunday to haue the like traunces, and visions about the same houres, vntill *Good-friday* next ensuing, and that then I should depart in a traunce out of this life, and goe immediately into heauen.

There are diuers things further reported of mee as touching these my pretended traunces, and visions, (as that after I shewed my selfe to be recouered, I did foretell of great afflictions, and persecutions, which should happen to the Catholiques in England, and of sundry such matters) but whether they be true or no, I doe not remember. If I vsed any such words, either Ma. *Edmunds*, or some of the rest induced mee thereunto, by some of their *leading questions*, or I had heard them before speake themselves to that effect: or else the report is altogether false; and deuised by themselves to serue theyr owne turnes: for of my selfe I doe not belieue that I had any apprehension of any such matters.

It is written also of mee, how after some other of my pretended traunces and visions, I vsed diuers times to fall into strange exclamations, making the company to belieue, that I saw Christ himselfe, accompanied with a number of Angels in such a corner of the chamber, and at other times the virgin *Mary*, attended with a trayne of blessed virgins; and that thereupon my manner was to vrge them that were present, to fall downe vpon their knees to worship them, and to pray vnto them. These things I doe in some sort remember, and doe partly belieue them to be true; because I well remember, that vpon

pon my said motions, and vrging of them, both Ma. *Edmunds*, and the rest, did vsually lift vp their hands, now in this corner, now in that corner, and prayed vpon theyr knees, with theyr hands holden vp, as though Christ, and the virgine *Mary* had beene there indeed. Whereas I doe faithfully avow it, that I neuer saw any such sights, but did therein *frame my selfe* to doe as I had heard by the priests and others, that *Sara Williams*, and the rest had done before mee. And I doe belieue that Ma. *Edmunds* himselfe knew as much, and that hee did but seeme to worship, (as is before exprest) thereby to induce the rest of the company so to doe.

It seemeth that Ma. *Edmunds* hath written a long discourse of about a quire of paper, of all my said pretended traunces and visions, and it may be likewise of all the rest of the proceedings held with me, eyther by him selfe, or the rest of the priests: if euer that booke come to further light, so as any in authority doe take notice of it, I will be ready (if I be called thereunto) to giue my aunswere truly to all the particulars, so farre foorth as I shall remember. In the meane time, as touching all my pretended visions in generall, (of my sufferings in Purgatory, and the rest) they were all feigned by mee, to please Fa: *Edmunds*, and it may be to gaine to my selfe a little foolish commendation, or admiration, because I saw how the Catholiques that heard of them, and were present at many of my fond speeches, did seeme to wonder at me.

VWhen *Good-friday* came, there was great resort to the said house where I was: and of my behauiour that day, a priest (I perceiue) hath written at large. Of my selfe I should haue remembred little that did happen at that time, but beeing vrged to aunswer something to that which is written of me, I will first set downe the authors owne words.

*Lying (saith he) that day vpo his bed, he made (as it were)*

a solemne exhortation, and telling the Catholiques present, that his houre was now come, hee willed them to continue constant in their profession, saying that they were yet to endure the brunt of many persecutions, howbeit, they that persevered vnto the end, should be saved: and so falling from his exhortations vnto prayer, he desired all the company to pray with him: wherenpon hee began to recite the Letanie, and they that were present, followed in answering of him, every person present beeing moued to great deuotion. Thus continuing for a while, he then seemed to fall into a slumber, and after that into a trance, which indured aboue two houres: so as many that were present, did verily belieue he would neuer haue awaked againe, but in the same haue given vp the ghost. At the last, of himselfe hee did awake, fetching a great sigh, and a groane, and then used these words: My time is not yet come: our blessed Lady hath appeared vnto me, and told mee that I must liue longer yet: for that God hath reserued me for a further purpose to doe more good, and to tell of strange wonders. With that there began to be a great muttering among the company, many greatly meruailing what this should meane. Wherenpon Fa: Edmunds made an exhortation to those that were present, and told them, that he thought it conuenient to prolong the time no longer, but to fall to exorcising of him, whereby they should perceiue, whether all were true that hee had reported vnto them, or whether it had beene the enemy that sought to delude them.

Thus farre the priest, whose report (I thinke) is true in substance, though peraduenture he may erre in some circumstance: but my memory is not so good, as that I am able to controll him in any particuler, and therefore I wil let it passe as it goeth. The fault is not mine, that these things are thus published. What moued me to pretend that I should die vpon Good Friday, I cannot set downe directly: but sure I am the deuise was boyish, and foolish, and very sutable (as I thinke) to the rest of

my proceedings, being greatly befottered by them, as may appeare by my whole course, and by their dealings with me. As farre as I can gesse my simple drift therein was, that when it should be apparant, that I had lyed vnto them, they would for shame haue then dismissed me from them: for there was nothing in the world that I desired more. But I found I was deceaued in my simple plot, & doe now perceauce by the said priests words, that Ma: Edmunds was prouided, how to salue the matter, if the worst fell out. God knoweth whether he supposed, that I would haue taken some course, to haue shortned mine owne time against that day, as constrained in some sort there-vnto by the great weakenes, and indeede wearines of my life, where-vnto he, and the rest had brought me: but I wil iudge the best. This onely I perceauce, that when he found my simple plot, he was ready to in-  
 sinuate to the Catholiques present, that out of doubt the report that I made of my death, was but an illusion of Sathan; and this must be made manifest out of hand by an Exorcisme: for as the said priest hath in writing reported (although I my selfe had forgotten it) being againe exorcised in the presence of all the company, before they departed I shewed no signes of any distemper, but rather of great deuotion, and piety: whereby Ma: Edmunds collected, that out of all question it was Sathan in me that said I should die vpon *Good Friday*, and so the company departed very well satisfied. If he had giuen me at that time his holy potion, and perfumed my nose with brimstone, *Assa fetida*, and I know not what other vile smell (as before he had done) I should not surely haue beene so quiet: but he had another drift, as wel it appeareth.

From the said *Good Friday*, for ought I remember, vntill the three; and twentieth of April (which was then *S. Georges day*.) Ma: Edmunds suffered me to be quiet, I thinke now to gather some strength, and imagined then



that he would neuer haue troubled me further. But it fell out that a day or two before Saint *Georges* day (as it should seeme) that I had againe a fit of the *Mother*, where-vpon they tooke occasion to haue me in handling againe, for as they said *Modu* the Prince of deuils was yet in me: and now they pretended (as I remember) to do the best they could to cast him out of me, that so I might be rid for altogether.

Ma: *Edmunds*, and the rest dealt with me at this time very extreamely, and I must confesse that in hope to be now dispatched, I bent my selfe (as farre as possibly I could) to faine, and affirme euery thing that I perceived they expected at my hands. But what I then did or said, if I should haue beene tortured vpon the rack (had I not seene what was published in writing of me at that time) I could not now haue remembered so many particulars. After that Ma: *Edmunds* had exorcised, and perfumed me (as often-times he had done before) the deuill that had lyen secret long in me (as the writing saith) began to appeare. But I wil set downe the effect of the said priests reports as touching this matter.

By commaundement of the Exorcist (which was Ma: *Edmunds*) the deuill in Ma: *Mainy* confessed his name to be *Modu*, and that he had besides himselfe seauen other spirits, all of them Captaines, and of great fame. There-vpon Ma: *Edmunds* commaunded that euery one of the seauen should come vp in their degrees one after another, and to declare his name by his principall quality. Then Ma: *Mainy* by the instigation of the first of the seauen, began to set his hands vnto his side, curled his haire, and vsed such gestures, as Ma: *Edmunds* presently affirmed, that that spirit was *Pride*. Heere-with he began to curse, and banne, saying: What a poxe doe I heere? I wil stay no longer amongst a company of rascall Priests, but goe to the Court, and braue it amongst my fellowes, the noble men there assembled. And then after Ma: *Edmunds* had said, that hee serued him-  
him-

himselfe thereby to be the spirit of Pride: he went downe againe, and Ma: Mainy became very quiet, and fell to his prayers. But Ma: Mainy could not tell one word (as he reported) of any thing that had beene then said, onely he affirmed, that he had all the while felt a great paine in his body. Then Ma: Edmunds did proceede againe with his Exorcismes, and suddainly the senses of Mainy were taken from him, his belly began to swell, and his eyes to stare, and suddainly cryed out, ten pounds in the hundred, he called for a Scrivener to make a bond, swearing that hee would not lend his money without a pawne. Ma: Edmunds demanding of that deuill, whether he were the same that had spoken before, he said no. But yet affirmed, that hee was a good fellow, and a companion of his, and one that bare as great rule in England as any other deuill. There could be no other talke had of this spirit, but of mony, bargaining, and vsury: so as all the company deemed this deuill to be the author of Couetousnesse, not expecting any instruction therein from Fa: Edmunds. After a while this deuill goeth downe as the other did. Ma: Mainy recovereth his senses, falleth to his prayers, and ere long Ma: Edmunds beginneth againe his Exorcismes, wherein hee had not proceeded farre, but vp cometh another spirit, singing most filthy and bawdy songs: euery word almost that hee spake, was nothing but ribaldry. They that were present, with one voyce affirmed that deuill to be the author of Luxury. And Ma: Edmunds being not able to endure such lewd speeches, commanded him to be silent, and to get him downe forthwith againe. The deuill obeyed: Ma: Mainy recovereth, falleth to his prayers, and afterwards Ma: Edmunds goeth forward with the rest. And thus he did proceed, till he had raised up all the seauen Captaines, and compelled them to shew themselves as the other had doone. Envy was described by disdainfull looks, and contemptuous speeches. Wrath by furious gestures, and talke as though hee would haue fought. Gluttony by vomiting: and Sloth by gaping and snoring.

as if hee had beene a sleeper. *Ma. Mainy* at euery time reuering his fences, and falling to prayer as he had done before. After these seauen deuils had thus shewed themselves, and were againe at rest in *Ma. Mainy*, it seemed good to *Ma. Edmunds* to try what he could doe with *Modu* their prince and Captaine. He beginneth againe his exorcismes, and continued the same, till after a while the said *Modu* rose up againe, and asked *Ma. Edmunds* how hee liked his 7. Brethren before mentioned, who had appeared one after another? And furthermore hee fell a cursing, and said: A pox on you all for popish priests. My fellowes the protestants can make very much of my said Brethren, & giue them good entertainment, bidding them welcome whensoever they come: but you scurvy priests can neither abide them your selues, nor suffer them to be quiet whensoever you are conuersant. Heereunto *Ma. Edmunds* answered, that they would be enemies both to him, and them all during their liues. And commaunded both him, and the rest of his companions for to depart out of *Ma. Mainy*, urging them with such seuerall adiuurations, as are set downe to that purpose in the booke of Exorcismes. Whilst he was thus proceeding with him, he required *Modu* by the authority of his Priesthood, and power left by Christ in the Catholique Romane Church, to tell him truly concerning these visions that appeared vnto *Mainy*: with that the deuill in *Mainy* fell out into a great laughter, saying that it had doone him very much good, that he had coosened so many priests, and made all the company for to worship him: For (saith hee) all that time that you and the rest seemed to pray vnto Christ, and vnto *Saffronbag*, it was I, and all my cōpany that you worshipped. Heere-with *Ma. Edmunds* being greatly moued, desired him, & said that they had no intention of worshipping him: and that if any were so deceived, it was of ignorance, and that his torments should be the greater for so intolerable an illusion. Then *Ma. Edmunds* began againe his exorcismes with great

great earnestness, and all the company cried out upon God, the blessed virgin, S. George, and all the company of heauen to helpe, and succour them in that boty action, so as both that wicked Prince Modu, and all his company might be cast out of Ma: Maimy. And accordingly God heard their prayers, for shortly after they were all cast forth, and that in such sort as Ma: Edmunds directed them: which was, that euery deuill should depart in some certaine forme, representing either a beast, or some other creature, that had resemblance of that sinne, whereof he was the chiefe Author. Where-upon the spirit of Pride departed in the forme of a Peacock. The spirit of Sloth in the likenes of an Asse: the spirit of Enuie in the similitude of a Dog: the spirit of Gluttony in the forme of a Wolfe: and the other deuils had also in their departure their particuler likenesses agreeable to their natures.

Hetherto the Author of the said Treatise, though in some more words, yet to this effect. Concerning the which report, the world must needes beare me witnes, if euer it come to their publique view, that I haue great cause to blame them, for making of these things common, which were wrought by themselues in private, so much to my discredite. My charity shall deserue very great commendations as I thinke, if I doe not hereafter seeke to be reuenged, both vpon Ma: Edmunds, and the rest, that haue thus dealt with me. But to the matter it selfe as I am required. It is very likely that vpon Saint Georges day here mentioned, I railed against the priests, and spake of the Court, as that time gaue occasion. But I doe verily thinke that I vsed the said speeches, as being led vnto them by some words vttered eyther by the priests, or by some in the company, and that they had some farther drift then I doe know of, in appoynting that day for their dealings with me.

And touching my describing of the said seauen deuils by signes, and gestures, signifying the seauen deadly  
 O o. finnes.

finnes. I doe wel remember that I vsed some such like gestures to that end, but I am perswaded that they are heere set downe in farre better sort then I did aske them, as their vsuall manner was in reporting of any thing that was done eyther by me, or any of the rest. They would make a faire tale of any thing, though it were neuer so simple, that any of vs did or said. But for mine owne part, how I should be able to describe the said finnes, though it were neuer so simple, I cannot directly answer. This onely I think, and am perswaded in my conscience, that what I did therein, I was eyther led vnto it by some of the Priests *instructing questions*, or else I had beene told before, that others in my case had described such deuils by such gestures, that did signifie such, and such finnes. For being not then fully xvij. yeeres of age, as I take it, I doe not thinke that any such things would euer haue come into my head, if I had not beene cunningly instructed,

It seemeth strange vnto me, when I remember diuers things concerning these matters, as I may say of my self, so I haue beene informed concerning the rest, that eyther had beene, or were then in my case. Wee were neuer suffered to be quiet: few nights escaped, but either *Mistris Peckham* when she was present, or *Mistris Plater*, or some other of the women, where we remained, would be with vs, eyther to bring vs newes seuerally, what each of vs had done or said apart, when we were exorcised the day before: or else to tell vs strange tales, which they said they had heard of some of the priests, concerning diuers things which had beene done, and spoken by such, as had beene possessed in other Countries: whether they did thus by the direction of the priests or no, I cannot tell, but I verily beleue, that wee all of vs learned thereby to doe many things, which otherwise we should neuer haue thought of. And whether I learned from them the skill I had to doe the gestures

flures before mentioned, I know not, it may be I did.

And as I aunswer to this point, so doe I vnto that other, as touching the deuils supposed similitudes in their pretended departing out of me. Eyther it is altogether false, and deuised by themselves, or else they led me to say so by their questions. As if they asked me, whether *Pride* did not depart from me in the likenesse of a *Poucock*, it is very probable that I said he did. And so of all the rest, or otherwise they told some in my hearing, that such deuils did vse to depart from such, as they possessed in such kinde of formes: I pray God forgieue them for all their bad dealings with me. My chiefe comfort is, that as I said in the beginning, I am fully perswaded that I was neuer possessed, and that all I did or spake, I did it, and spake it my selfe, being sometimes enforced, and sometimes induced so to doe, as before I haue mentioned. And also that the most of those things which are written of me, are eyther vtterly false, or greatly altered in the telling. And that the priests themselves that dealt with me, are of right to beare the blame for that which eyther I or any of the rest said or did, that might giue any iust cause of offence, eyther to her Maiestie, or the state here in England.

Vpon my speeches before mentioned to the Lord *Strange*, the priests, and others, especially those that fauour Ma: *Edmunds* as I thinke, did giue it out that I was still possessed. And I doubt not but if at any time they vnderstand of this my confession, it wil be said that now I haue many deuils in me. I had forgotten to set downe how I haue had a long time an ache in one of my knees, which I thinke I got whē I was a child by a cold, & how when I told the priests of it first, they vsed that for one argument to proue that I was possessed: saying, that it was very likely that the deuil kept about that place. Also I feare I shall be troubled with my old disease as I haue before said. So as if they shall determine to hold on so



wicked a course, they are like to have the same castles  
 say that I am still possessed, that they had before. But I  
 hope they will not dare to presume to have any further  
 dealing with me, and that God will deliver me from  
 them. And this is all I can say to all such points, and  
 matters as have been propounded unto me.

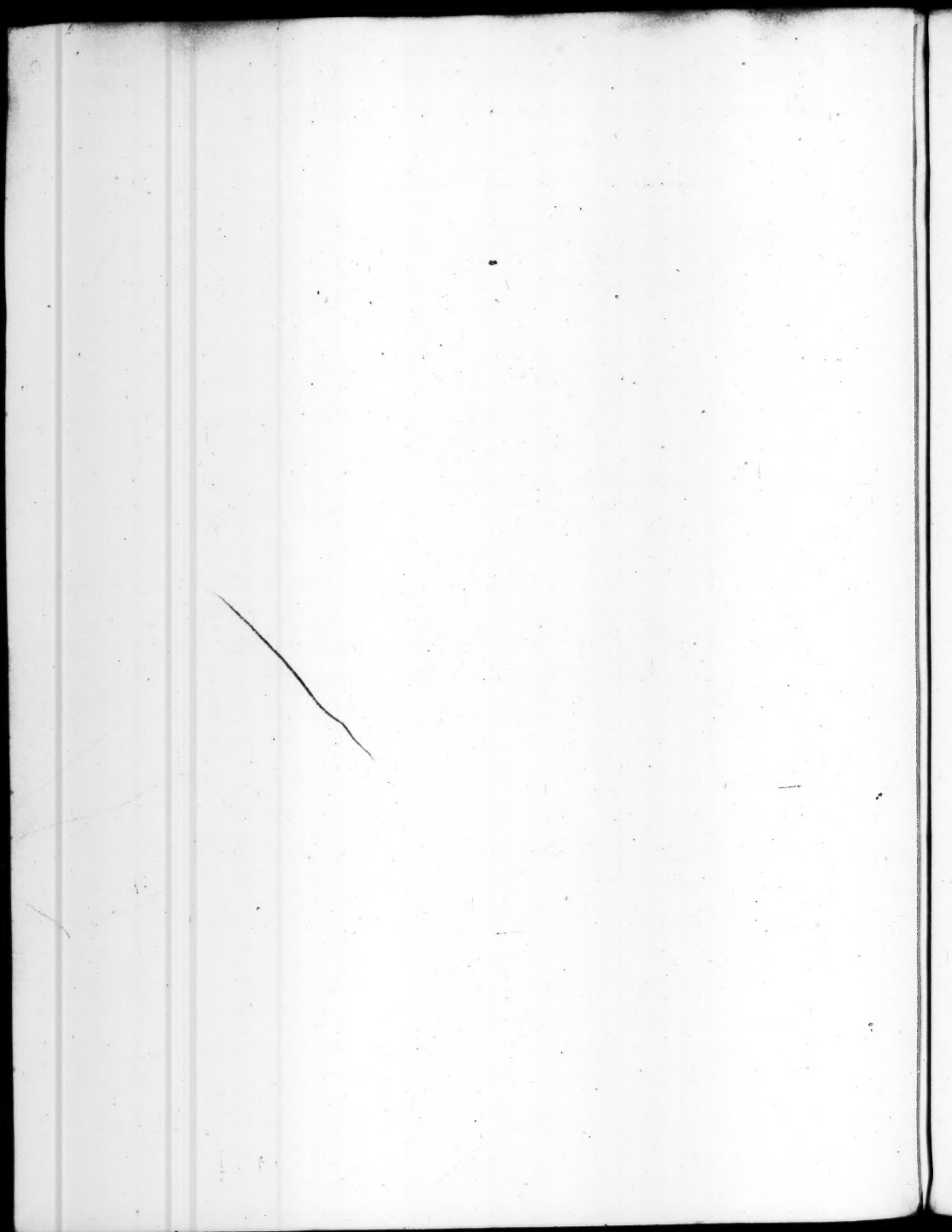
*Richard Maitre.*

**FINIS.**

**Errata.**

- P Age 5, line 27, for continue, read contrive.  
 Page 16, line 6, for Ran, read Cat.  
 Page 20, line 36, for hope, read two.  
 Page 95, line 35, for consecration, read consecration.





Joannes Priceus.

Placentia. 1637

**DECLARATION OF**

egregious Popish Impostures, to  
with-draw the hearts of his Maiesties Sub-  
jects from their allegiance, and from the truth  
of Christian Religion professed in England, vnder  
the pretence of casting out of  
devils.

Practised by Edmunds, alias  
Weston a Jesuit, & diuers Romish Priestes  
his vvvicked associates.

Where-vnto are annexed the Copies of  
the Confessions, and Examinations of the parties  
themselves, which were pretended to be possessed, and dispos-  
sessed: taken vpon oath, before the high Com-  
missioners, for causes Eccle-  
siasticall.

*Non est mortale quod opto.*

AT LONDON,  
Printed by Iames Roberts, dwel-  
ling in Barbican. Anno. Dom.

1604.

**D**eclaration of egregi-  
ous Popish Impostures, to with-draw the  
*barts of her Maiesties Subiects from their*  
allegiance, and from the truth of Christian Religion  
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*taken upon oath before her Maiesties*  
*Commissioners, for causes Eccle-*  
*siasticall.*



AT LONDON  
Printed by Iames Roberts, dwelling in  
Barbican. 1603.

## A declaration of Popish imposture

butsooth. But hee may as good cheape afford vs the tale of *Euclates*, as hee dooth the story of *S. Margaret*: who with the bare signe of the Crosse afrighted a deuill, that was comming vnto her in the forme of a great Dragon. Or that of *Martian*, and *Iulian*, who with the signe of the Crosse, went vp and downe killing of serpents, as *Hercules* did Monsters: or that of the old man, who spying an Aspe in the bottom of a fountaine, did front the entrance to the fountaine with so many signes of the Crosse, as hee went downe to the bottom, filled his pot with water, and returned from the Aspe without any harme: or that of Bishop *Sabin*, who hauing poyson mingled in his cup by an Archdeacon, who meant to make him away, signed himselfe with the Crosse, drunk off the poysond cup, & felt not the least grudging or distemper after the same. I doubt the Pope his Maister would hardly belieue him in this, who would giue some good store of crownes, to be secured by crosses from the danger of poyson. I doe not see poysoning any where so rife as in Italy, and especially at Rome, where Crosses are not dainty.

And what becomes of that goodly auncient Poem made, and sung in honour of the Crosse?

*Ista suos fortiores*

*Semper facit, et victores:*

*Morbos sanat, et languores:*

*Reprimis damonia.*

That is,

*The Crosse, in battaile is a shield,*

*Which who so beares, still winnes the field:*

*Against diseases tis a spell:*

*A charme against the power of hell.*

It is very great reason they should doe it diuine honour, called *Latria*, and sweat, and spit, and clamor in theyr *Sarbans* for the same, since they giue it the diuine super-



supreame power of our blessed Saviour. For what did our Saviour heere on earth, or what could he do more, or what did he adorne his owne style withall to *S. Iohn*, sending his disciples vnto him, to know whether hee were Christ: he said no more then this: *Goe backe vnto Iohn, and tell him what you haue seene, and heard: how that the blind see, the lame goe, the deafe heare, and vnto the simple is the gospell preached.* And dooth not this bring vs plainly within compasse of the heathen challenge, that we be *signei dei cultores*, worshippers, and seruants to a wooden god?

Our deuill-comedians, whose ayme was (as you see) by playing ouer all the trinkets, toyes, & pedlars ware of the Popes holy budget, and by gracing them vvith some seeming quality against the deuill, to aduance the credit, of the Catholique church, and to bring into admiration theyr owne persons, and priestly power, that so they might catch the poore Gudgeins, they fished so industriously for; left out no old ceremonie, nor Engine of the Romane Church, that had any name, or reputed faculty that way: and therefore they mustered the Church standard amongst theyr fierie troupes, but they did aduance, and adorne with moe miracles, their new reliques, and theyr owne proper persons, theyr hands theyr gloues, theyr stockings, theyr priestly ornaments, as theyr amice, stole, maniple, and albe, then they did the old approoued coate-armour of the Church: and that vpon a right wise ground; in regard, that these did more properly, neerely, and effectually worke for the magnifying of themselves, and theyr priestly authority.

Therefore the holy Crosse was often presented on the stage, but neuer with that acclamation, and *plaudite*, that their other forenamed holy implements were. The first honour the Miraclist doth bestow vppon it, is this: that it serued to discouer *Sara* to haue a deuill, in that shee could hardly be brought to signe herselfe with the

A declaration of Popish imposture  
 signe of the Crosse. Next it, holy water at a pinch, when  
 it would not goe downe, past *Saras* mouth into her  
 throat, but stucke in the way, her throat was signed with  
 the crosse, & then it slipped down, as easily as a draught  
 of Ale. It seemes that holy water was old; for you see  
 when it was fresh, the deuill himselfe was not able to  
 come within the smell, but leapt out at a window for  
 hast to be gone. Thirdly, it restored speech to *Sarah*,  
 when it was lost. *Sara could not speake* (saies the Recorder)  
*till the priest had signed her throat with the crosse.* *Sara*  
 was now a scholler of some standing (as shee saith) and  
 knew, when her cue came to say ouer her geare.

See her ex-  
 amina.

Fourthly, *Sara* knew a peece of the crosse by the  
 smell, and that might she doe right wel, for they kept it  
 so sweet in a boxe, (saith *Sara*) that she must haue had a  
 shrewd pose, that should not haue found it. Fifthly, it  
 brought *Sara* to her selfe when shee was in a traunce, or  
 opened her eyes when shee was broade awake. Yet old  
*Edmunds* bestowes more grace vpon it alone then all  
 these: for when he had hunted vp the deuill into *Mar-*  
*woods* head with his holy hands, meaning to barricado  
 him there, that the people might see him looke out at  
*Marwoods* eyes, eares, and nose, as a prisoner doth vse  
 to looke out at an yron grate: hee signes *Marwoods*  
 throat with the signe of the Crosse, with this holy ad-  
 iuration, *hic Christi limen est, hos limites ne transcendas*:  
*this is Christes owne limit, see that yee step not ouer this line*:  
 and yet as seemes, for feare the deuill should haue aduen-  
 tured, to put his foote ouer the line, hee claps on the sa-  
 cred maniple to, & winds it about his neck, that if there  
 were neede, the Crosse might call to his good neigh-  
 bour, to helpe stop the thiefe. For these holy hunting  
 Engines were better managed, then our ordinary cry of  
 hounds, that wil flie out, euery one struing to leade a-  
 way the chafe, and leaue his fellowes behind: our hun-  
 ting dogges had beene managed to stay for each other,  
 that

that the cry might be full, and that one might help out another at a dead fault. And thus they dismissed the holy crosse the stage, without any great alarum, or sound of the common drum: Enters the holy Sacrament vpon their stage, deformed by these hell-monsters into a most detestable Idoll of the masse, with a farre more solemne grace, (worthy of a far better place, if these miscreants had not playd so long with hel-smoake, that it had put out theyr eyes cleane) but they that haue playd with God, Christ, and the holy Ghost, the deuill must giue them leaue to play with Christes blessed institution to. I say they present it with great pompe, in regard of the thrise glorious state, impiously, blasphemously, and chimerically conceited by them to be in royall person within. Such a monstrous metamorphosis, as *Homer*, *Pindarus*, *Hesiod*, nor all the fabulous Grecian wits put in a mass durst neuer faine, forge, or dreame of any their despicable gods, that any God should be made of a morsell of bread.

This new molded masse-Idoll, laughed at by some, loathed by many, detested of all pious, and ingenious spirits, that haue not intoxicated their wits with that enchanted Babylonian chalice; wanting witnesse in heauen, and beeing hissed at on earth, must be brought vpon our deuill-stage, to be graced, honoured, and confirmed from hell. And the same deuill, that sainted *Campian*, and *Brian*, must with the same blacke breath, and soule mouth, deifie this bread-Idoll, and make it a God. And that it may be a perfect *Chimera*, compounded all of fiction, and fantastick imagination; the smoake, the fire, the stench, the roare, hell, and the deuill must be coggd, feigned, and playd, to help out with this infernall, and diabolicall fascination.

Would it not cause men, and Angels to wonder, at the desperate boldnes of the Ethnick Romish Church, that should dare so impiously, and blasphemously to  
pro-

## A declaration of Popish imposture

prophane the most sacred reuerend Supper of our blessed Sauour, whose end; and Essence is, to be taken, receaued, & eaten, as the bread of life, the strength, health, and sweete comfort of our soule: all whose diuine energie, power, and vertue, is to the receauer onely; the promise of life to the worthy receauer, the menace of death to the vnworthy receauer; all matter, forme, effect, and end, directed to the receauer. To disguise, disforme, and monster-like to mishape the nature of this thrice blessed communion, as to make it a Monster-Engine of all prodigious signes, coggd miracles, and grosse Heathenish conceited wonders, and to blaze this their hellish impiety, before the eyes of all the world: they haue compiled a booke, containing no lesse then foure and fortie seuerall chapters, treating onely *De miraculis veri Sacramenti. Sci. Eucharistiz.* That is: *Of the Miracles, that the venerable Sacrament of the sacred Eucharist hath performed: transforming the nature of the blessed supper, into a prodigious monster of wonders. Some of the heads of which Chimera, for a sample of the rest, I will point out vnto you. Cap. 1. De prado ab infestatione malignorum spirituum liberato, per oblationem sacrificij corporis Christi.* Of a Farme house freed from the haunting of bad spirits, by celebrating the Masse. *Cap. 2. De Saxonicæ Duce, qui sub sacrificio Missæ vidit speciem elegantis pueruli in Eucharistia.* Of a Duke of Saxonie, who at the time of the celebration of the Masse, saw the forme of an elegant young child, in the Eucharist. *Cap. 5. De quodam cuius vincula soluebantur tempore, quo pro illo offerebatur sacrificium missæ.* Of one whose shackles fell off, at the time when a masse was said for him. *Cap. 6. De Baraca Nauta per salutare in hostiam Eucharistia a naufragio liberato.* Of one Baraca a Mariner, that by the Eucharist escaped a tempest. *Cap. 20. Quomodo Satyrus diui Ambrosij frater, Eucharistiam collo appensam habens, in naufragio in columnis seruatur.* How one Satyrus,

Tilman:  
De mirac:  
Eucharist:

*S. Ambrose* his brother was saved in a ship-wrack, by having the Eucharist hanging about his necke. *Cap. 29. De Eucharistia, quæ a terra suapte virtute sublimata per aera ferebatur ad altare, ibidemq; in specie venustissimi pueri apparuit.* Of the Eucharist flying in the ayre vnto the Altar, and there appearing in the forme of a most beautiful child. *Cap. 36. De hostia terribi ab altari diuinitus proiecta, eo quod cimice esset contaminata.* Of an Oast thrice skipping from off the Altar, by reason it was defiled by a little sue. Enough for a tast, the whole tunne is of the same liquor, colour, and tang. And who would after this decerne *Mahomet* an Impostor, for carying the Moone in his pocket, and mourning vp, when hee was dead, thorough the ayre, vnto the roofo of a Chapell?

Heare our owne Miracle-sponger, and his crue, how handfomly they act this masse-monster from hel. First, *Saras* deuil findes the Communicants that had beene at masse, by the smel. The Romaine Church, and her implements are of one, and the same perfume, that doe out-smel the fuming lake, spoken of in the *Apocalips*, nay hel, the deuil, &c all. Next the blessed Sacrament, was presented in a Pix: heere *Saras* deuill roared like a Bull: It should haue beene: bellowed like a Cow, for hers was a she deuil. Heere the real presence is roared out by *Saras* deuil. Then *Saras* deuil was brought vnto the Altar, at the time of eleuation, and could not behold the Sacrament, for the brightnes, that shined about it. Heere the glorious presence of our Saniour in the Sacrament is spied out by the deuil. At an other eleuation *Saras* deuil could not abide to looke vpon the Sacrament, and when shee looked vp, shee could see nothing, but the priests fingers. Heere is an euident demonstration, that our Saniour was there present, in that he made the hoast to vanish out of *Saras* deuils sight.

When nothing would doe, the presence of the Sacra-

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## A declaration of Popish imposture

ment made *Maha* tel his name, controlled him, calmed him, couched him, at quiet, and gentle, as a dogge vnder a bench, *Maho* *Saras* deuil, being commaunded to kisse the blessed Sacrament, durst not disobey, but kissed it very reuerently, as children kisse the rod. The deuil being commaunded to take his oath, vppon the blessed Sacrament, he durst not refuse, but swore very deuoutly, that he would tel his name, and be gone: and yet like a false rake-hel, periured himselfe, and stayed stil: and when hee should be brought to his booke againe, he swore he would breake his owne necke, ere he would sweare the second time, and for feare (as seemes) that the deuil should make away himselfe, & so the play be mard afore the *plaudite*, they let him alone.

See her  
exam:

These are demonstrations, by deduction from the deuil, of our Saviour his real presence: but wil you heare the deuil put you out of doubt, by his owne authentical asseueration: *Dibdale* the priest, put his finger into *Saras* mouth, and bid the deuil bite it, if he durst: the deuil answered, saith the Miraclist, that it had touched the Lord. But *Sara* tels vs, now she hath put off her deuils vizard, that had she not stood more in feare of a boxe on the eare, then of any Lord there, shee would haue made so bold, as to haue had a snap at the priests finger. *Saras* deuil was brought by a new commaund, to kisse the Sacrament more sure: And being asked, what hee had kissed, he answered, *The body of Christ; and that it had eyes in it.* Heere you haue the deuils owne testimonie, what needes any more witnes, and yet if you wil haue it fuller: heare *Saras* deuil againe, when the priest holding him the blessed Sacrament, and bidding him to adore his Lord, and God: the deuil answered malepartly, *He is thy God indeede: and if thou doe not beleue, cut it with a knife, and thou shalt see it bleede.* Was not this part wel played, to proue the eyes, the body, the blood of our Saviour in the Sacrament, from out of hell.

Were



Were it not great pitty, this deuill, hel, and oath; should be cogged; and not a true deuill indeede? For what a great deale of labour, expence of candel, beating of braines, forging of fathers, counsels; & authorities, wrestling of Scripture, falsifying of Authors, coyning of wonders, would this one Comedy spare? If you wil not beleue, that our Sauour is in the Sacrament, goe to Sir *George Peckhams* house at *Denham*, or my *E. Vaux* his house at *Hackney*, and aske the deuill, who saw our Sauours eyes (as hee sayes) with his owne eyes, touched him with his finger, kissed him with his mouth; and to make it past doubt, tooke his oath vpon the Sacrament, that it was true. Or else trie if the argument wil not run in better moode, and figure thus. The very same deuill, that Sainted *Brian*, and *Campion* at *Tiborne*: that proclaimed himselfe a Dotrel, a Ninnie, and a mad foole at *Hackney*: that had the Asses eares clapt close to his head at *Denham*: hath said, roared, and sworne so, therefore it is true. Or else thus. The same *Edmunds*, & his twelue holy disciples, that haue feigned a deuill Tragedie, forced it into actes, and scenes, furnished it with hangings, set vp a stage of forgerie, replenished it with personated actors, adorned it with fictitious deuises, dreames, imaginations, and ridiculous wonders, haue cogged a new hel, new deuils, new roarings, new oathes, new kisses to cogge our Sauour into the Sacrament: therefore you may be cock-sure to finde him there.

CHAP. 21.

Of the strange formes, shapes, and apparitions of  
of the deuills.

IT is a question moued by *Schulger*: Why men of a melancholick constitution be more subiect to feares, fancies, and imagination of deuils, and witches, then other tempers be? His answer is, *quia ab uiribus, auri & fuliginis generantur*

## A declaration of Popish imposture

*nerantur spiritus, qui cerebrum pingunt turbulenti phantasmatis*, because from their blacke & sooty blood, gloomie fuliginous spirits do fume into their braine, which bring blacke, gloomy, and frightful images, representations, and similitudes in them, wherwith the vnderstanding is troubled, and oppressd. Men of this duskie, turbulent, and fantasticall disposition, as they are very stiffe in their conceit, absolute in their owne apprehension, extreame violent, and peremptory in their resolution, (which al grow from the earthy dry stiffenesse of the discursive melancholicke spirits, that doe possesse theyr braine) so are they so full of speculations; fancies, and imaginations of spirits, and deuils, and those so Chimericall and strange, as the Philosophers old *aphorisme* is, *cerebrum Melancholicum est sedes demonum*, a melancholicke braine is the chaire of estate for the deuil. And another *aphorisme* they haue founded on experience, *nulum magnum ingenium sine dementia*, there is no great wit, without some mixture of madnesse. *John Bodin* the Frenchman, is a perfect *Idea* of both these, who beeing in his younger yeeres of a most piercing, quicke, speculative wit, which grew of a light, stirring, and discursive melancholie in him, fell (as *Hermogenes* the mirror of wit did) in the middle of his age to be a pure sot. The cause whereof is the cooling, and thickning of his melancholicke blood, and the spending, or going out of that lightsome, actiue, and stirring spirit, which the heat of blood in his youth did better maintaine.

This man, though during the prime of his wit he was of a most, pregnant, ripe, and subtile discourse, yet his wit beeing deepe woaded with that melancholick blacke dye, had his braine *veram sedem demonum*, the theater, and sporting house for deuils to daunce in: for he hath in his braine, such strange speculations, fantasies, and theoremes for deuils, as a man may see a great deale of madnes mixed with his great wit. For he holds that

that devils may transforme themselves into any shape of beasts, or similitude of men, and may eate, drinke, and conuerse familiarly with them, and may haue the act of generation with women, as they please. And not that onely, but that a Witch by oyntments, & charmes, may transforme herselfe into the shape of any beast, bird, or fish: that she may flie in the ayre, that she may deprive men of their generatiue power, that she may transference come out of one field into another, and may cause haile, thunder, and winde at her pleasure. And hee defends *hycanthropia*, and the change of *Ulysses* men into swine by the Witch *Circe*, to be reall, and true: and aboue all tels that vnfauory, melancholicke, ridiculous tale of an Egge, which a Witch sold to an Englishman, and by the same transformed him into an Asse, and made him her Market-mule three yeeres, to ride on to buy butter: and how that at last, shee remorphized him into the native shape of a man againe.

This mans *cerebrum melancholicum*, is a notable forge for our popish Ethnicks, to hammer a mosly deuil out of. But they haue more auncient, and authenticke records for their Night-owles, then this: as namely, that canonicall story in *Virgill*, of *Creüsa*, *Aeneas* his wife: how *Aeneas*, flying with *Anchises* his father, and *Creüsa* his wife, thorough the streets on *Troy*, being all on a light flame, lost his wife *Creüsa* in a crowde, as he posted thorough the Citty, and how that *Creüsa* appeared to him in her ghost, as *Aeneas* went out at the gate, & told him that she was dead, and was become one of the walking night-ghosts, bidding him to take his father *Anchises*, and shift for himselfe. This is a most redoubted record of the walking of womens ghosts. And for the appearing of bad, and hurtful spirits in vgly, and monstrous formes, they haue their president, and originall in the history of *Mar: Brutus*, who hauing put all his Army in a readines, for the last fatall field to be fought betwixt

him and *Augustus*, and being alone at his booke in the deepe, and silent night, suddainly he heares a great rushing in the roome, where hee sate, and casting vp his head, sees a foule, ougly, monstrous shaped ghost standing afore him: and asking it angerly, *Quis tu? Deus aut demon?* what art thou? a God or a deuill? The ghost answers, *sum malus tuus genius*, I am thine euil angel: the Capt: askes fiercely again, *& quid me vis?* & what doost thou heere? the ghost sayes, *cras Philippi me videbis*, to morrow I wil meet thee at the fields of *Philippi*: the captaine answers resolutely, *videbo*, Ile meet thee: & so falls constantly to his booke againe, not bidding it God night. *Brutus* recounts this *spectrum* to *Cassius*, his fellow in Armes, and *Cassius* perswades him, that it was but a dreame. But out of this, and such like Heathenish dreames, what a world of hel-worke, deuill-worke, and Elue-worke, had we walking amongst vs heere in England, what time that popish mist had befogged the eyes of our poore people? How were our children, old women, and maides afraid to crosse a Churchyard, or a three-way leet, or to goe for spoones into the Kitchin without a candle? and no marueile. First, because the deuill comes from a smoakie blacke house, he, or a lewd frier was still at hand, with ougly hornes on his head, fire in his mouth, a coves tayle in his breech, eyes like a bason, fangs like a dogge, clawes like a Beare, a skinne like a Neger, and a voyce roaring like a Lyon; then *bob*, or *oh*, in the dark was enough to make their haire stand vpright. And if that the bowle of curds, & creame were not duly set out for *Robin good-fellow* the Frier, & *Sissa* the dairy-maide, to meete at *hinch pinch*, and *laugh not*, when the good wife was a bed, why then, either the pottage was burnt to next day in the pot, or the cheefe would not curdle, or the butter would not come, or the ale in the fat would neuer haue good head. But if a *Peeter-penny*, or an houzle-egge were behind, or a patch of

tyth vnpaid to the Church (*Iesu Maria*) the ware where  
you walke for feare of *bull-beggars, spirits, witches, vr-*  
*chins, Elues, hags, fairies, Satyrs, Pans, Faunes, Syluans, Kit*  
*with the candlestickke, Trions, Centaurs, Dwarfes, Giants,*  
*impes, Calcars, conisurers, Nymphs, changlings, scrutchowles,*  
*Incubus the spurne, the mare, the man in the oake, betwayne,*  
*the fire-drake, the puckle, Tom thumbe, hobgoblin, Tom-*  
*tumbler, Boneles, and the rest:* and what girle, boy, or old  
wisard would be so hardy to step ouer the threshold in  
the night for an half-penny worth of mustard amongst  
this frightfull crue, without a dosen *auemaries*, two do-  
sen of crosses surely signed, and halfe a dosen *Pater no-*  
*sters*, and the commending himselfe to the tuition of S.  
*Vncumber*, or els our blessed Lady?

See Scots  
booke of  
Witches.

These be the Popes, and his holy Legats, and those  
of his holy mission, and commission from hell: their  
frightful crue, theyr black-guard, with which they work  
wonders, amongst a faithlesse, sencelesse generation:  
these shoute about them, attend them, and are of theyr  
guard, and trayne, wherefoeuer they goe, or walke, as  
*Stryx, Phlegeton*, and the *Enmenides* doe guard *Aacus*  
in hell: with these they worke their wonders, making I-  
mages to speake, vaukes to sound, trunks to carry tales,  
Churchyards to swarme, houses to rush, rumble, and  
clatter with chaynes, high-waies, old graues, pittes, and  
woods ends to be haunted with lights, owles, and poa-  
kers; and with these they adrad, and gaster sencelesse  
old women, witlesse children, and melancholike do-  
trels, out of their wits.

These Monster-swarmes his *Hol:* & his helly crue haue  
scraped, and raked together out of old doating heathen  
Historiographers, wisardizing Augurs, imposturizing  
South-sayers, dreaming Poets, Chimerial conceiters, &  
coyners of fables, such as puffle vp our young gallants  
with bigge lookes, and bombast phrases, as the booke of  
*Lancelot du Lake, Guy of Warwicke, The Mirrour of*  
*Knights*

*Knighthoode, Amadis de Gaule*, and such like their Legends; out of these they conceit their monstrous shapes, vgly bug-bears, hydeous apparitions of ghosts: out of these they conforme, their charmes, enchauniments, periapts, amulets, characters, wast coates, and smockes of prooffe, against hayle, thunder, lightning, biting of mad dogges, gnawing of Rats, against botches, biles, crof-biting, sparrow-blasting, Owle-hunting, and the like.

Out of these is shaped vs the true *Idea* of a Witch, an olde weather-beaten Croane, hauing her chinne, & her knees meeting for age, walking like a bow leaning on a shaft, hollow eyed, vntoothed, furrowed on her face, hauing her lips trembling with the palsie, going mumbling in the streetes, one that hath forgottē her *pater noster*, and hath yet a shrewd tongue in her head, to call a drab, a drab. If shee haue learned of an olde wise in a chimnies end: *Pax, max, fax*, for a spel: or can say Sir *Iohn of Grantsams* curse, for the Millers Eeles, that were stolne: *All you that haue stolne the Millers Eeles, Laudate dominum de cælis: And all they that haue consented thereto, benedicamus domino*: Why then ho, beware, looke about you my neighbours; if any of you haue a sheepe sicke of the giddies, or an hogge of the mumps, or an horse of the staggers, or a knauiish boy of the schoole, or an idle girle of the wheele, or a young drab of the sul-lens, and hath not fat enough for her porredge, nor her father, and mother, butter enough for their bread; and she haue a little helpe of the *Mother, Epilepsie, or Cramp*, to teach her role her eyes, wrie her mouth, gnash her teeth, startle with her body, hold her armes and hands stiffe, make anticke faces, girne, mow, and mop like an Ape, tumble like a Hedgehogge, and can mutter out two or three words of gibbridg, as *obus, bobus*: and then with-all old mother *Nobs* hath called her by chaunce, idle young hufswife, or bid the deuil scratch her, then no doubt but mother *Nobs* is the Witch: the young girle



is Owte blasted, and possessed: and it goes hard; But ye shall have some idle, adle, giddie, lymphaticall, illuminate doctrel, who being out of credite, learning, sobriety, honesty, and wit, will take this holy advantage, to raise the ruines of his desperate decayed home; and for his better glory will be pray the iugling drab, and cast out *Mopp* the deuill.

They that haue their braines baited, and their fancies distempered with the imaginations, and apprehensions of Witches, Coniurers, and Fayries, and all that Lymphatical *Chimera*: I finde to be marshalled in one of these flue rankes, children, fooles, women, cowards, sick, or blacke, melancholicke, discomposd wits. The Scythians being a warlike Nation (as *Plutarch* reports) neuer saw any visions.

The frightful fancies, and fond gassful opinions, of all the other doctrels arise out of one of these two rootes; weakenes of wit, or vnstayednes in religion. *Horace* the Heathen spied long agoe, that a Witch, a Wizard, and a Coniurer were but bul beggers to scare fooles: writing thus to one that had so much wit, as to discerne a poled sheepe, from a parlous beast.

*Somnia, terrores Magicos, miracula, sagas,*

*Nocturnos Lemures, portentaq, Thessala rides.*

That is,

*Dreames, and Magicall affrights,*

*Wonders, Witches, walking sprights,*

*What Thessalian Hags can doe,*

*All this seemes a iest to you.*

And *Geoffrey Chaucer*, who had his two eyes, wit, and learning in his head; spying that all these brainlesse imaginations, of witchings, possessings, house-hanting, and the rest, were the forgeries, cosenages, Imposturs, and legerdemaine of craftie priests, and leacherous Friers, either to maske their venerie, or to enrich their purses,

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A declaration of Popish imposture

ses, by selling their Pope-trumpety (as *Medals, agnus dei, Blessed beades, holy water, halowed Crosses, periapts, amulets, smocks, of praefe, and such*) at a good rate, as who would not give soundly for a Medal defensive against the deuil? writes in good plaine termes of the holy Co-vent of Friars, thus:

For there as wont to walken was an Elfe,  
There walketh now the Limitor himselfe:  
In euery bush, and vnder euery tree,  
There is none other Incubus but hee.

Now see our holy Comedians, if they haue not dressed their *Denham* deuils, after the old Romaine fashion, fit to amaze *Will Sommers* with-all. Heare the graue Miraculist, how aunciently hee attires the deuil for *Sara*. *Shee had bene diuers times affrighted with vglie visions.* You shal neuer heare a prologue to a Popish possession; but it begins with that style. *As shee sat by the fire some-what late with an other mayde of the same house, being both in readines to goe to bed, they fell into a slumber, and dreaming thus by the fire, there approached neare vnto them three Cats, making a terrible noise, and sprawling about this young mayde, one of them leaps ouer her head, and an other crept betwixt her legges: (by *Mellens*, and *Mengus* his rules, this might be a priest in the likenes of a Cat: their hunt was all that way) whereas shee sodainly looking behind her: (as hauing beene vsed to such creeping Cats,) she beheld a strange huge Cat, of the bignes of a Mastiffe-dogge, staring in her face, with eyes very great, and bright, to the bignes of a sawcer. Heere is a right priests Hobgoblin, or *Tom Spanner* in the darke. And wil you heare *Sara* her selfe vncafe you this bugge: Looke in her deposition. *Shee was looking for egges in a bush by her Masters house, and sodainly a Cat leapt out, whereas shee gaue a startle: and this Cat, by this priestly power (O Catholicam fidem) is sodainly Hobgoblinized, and hath gotten a shape, as bigge as a Ma-**

Seeth:  
beginning  
of her ex-  
amin:

and Mastiffes, and eyes as big as a saucer: O monstrous Catholique faith, that canst turne ordinarie Cats in a moment into Mastiffes. You shal haue them rancked together, as they came from the Popes tying-house: that ye may see, which deuill you like best, to set the Asses eares vpon. As supper the Cat afore-said, was turned into a dogge, of two colours, blacke, and greene, and therewith-all, a Spaniel bayed, (and therefore *Alaba* was certainly come.) As another time the deuill came downe the chimney, in a Winde, and blew the asbes about the chamber: Sometime he appeared in the likenes of a Man: sometime of a Bright thing, that sate vpon our *Ladies* image: sometime in the likenes of an Irish boy, with a blacke curled head: sometime of a great Black dogge: sometime he came flying like a Sparrowe, with a Woodcockes bill: sometime like a Toade, with a nose like a Moale: sometime like a Moule: sometimes like a Minister: sometimes like an Ey, without a head: sometimes like a Ruffian, with curled haire: sometimes like an Old man, with a long beard: and aboue all, he came in with a drumme, and seauen more vizards, dauncing about the chamber. This was at the *L. Vaux* his house at *Hackney*, to conclude their holy Christmasse, with the deuils motly mummerie.

Page. 10.

And which of all these shal we choose to weare *Alengus* his Asses eares? The *Hedge-sparrow* is furnished already with the *Woodcockes* bill: the *Toade* is preferd to weare the *Moales* nose: the *Ruffian* with the curled haire, would swagger, the *Irish* curled pated boy, would likely runne away with them: wee had best reserue them for *Edmunds* the Miraclists owne wearing: for fancying, cogging, & faining such comly cases, and faces for the deuill, wherof *Sara* saw neither hide nor haire, top, taile, nor shadow: except the motly vizards, which happily she dreamed of in a Christmasse night, hauing seene Maskers in the day, and feasted the priests highly next day with this fained relation. The rest are all of the